



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

XENOPHON'S ANABASIS

OF CYRUS

BOOKS I. II

R. W. TAYLOR

RIVINGTONS

English School-Classics

EDITED BY FRANCIS STORR, B.A.,

CHIEF MASTER OF MODERN SUBJECTS IN MERCHANT TAYLORS' SCHOOL, LATE
SCHOLAR OF TRINITY COLLEGE, CAMBRIDGE.

Small 8vo.

THOMSON'S SEASONS: Winter.

With an Introduction to the Series. By the Rev. J. FRANCK BRIGHT,
M.A., Fellow of University College, Oxford. 1s.

COWPER'S TASK.

By FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant
Taylors' School. 2s.

Part I. (Book I.—The Sofa; Book II.—The Timepiece) 9d. Part II.
(Book III.—The Garden; Book IV.—The Winter Evening) 9d. Part III.
(Book V.—The Winter Morning Walk; Book VI.—The Winter Walk at
Noon) 9d.

SCOTT'S LAY OF THE LAST MINSTREL.

By J. SURTES PHILLPOTTS, M.A., Head-Master of Bedford Grammar
School. 2s. 6d.; or in Four Parts, 9d. each.

SCOTT'S LADY OF THE LAKE.

By R. W. TAYLOR, M.A., Head-Master of Kelly College, Tavistock. 2s. :
or in Three Parts, 9d. each.

NOTES TO SCOTT'S WAVERLEY.

By H. W. EVE, M.A., Head-Master of University College School, London.
1s.; WAVERLEY AND NOTES, 2s. 6d.

TWENTY OF BACON'S ESSAYS.

By FRANCIS STORR, B.A. 1s.

SIMPLE POEMS.

By W. E. MULLINS, M.A., Assistant-Master at Marlborough College. 8d.

SELECTIONS FROM WORDSWORTH'S POEMS.

By H. H. TURNER, B.A., Scholar of Trinity College, Cambridge. 1s.

WORDSWORTH'S EXCURSION: The Wanderer.

By H. H. TURNER, B.A., Scholar of Trinity College, Cambridge. 1s.

MILTON'S PARADISE LOST.

By FRANCIS STORR, B.A.
Book I. 9d. Book II. 9d.

MILTON'S L'ALLEGRO, IL PENSEROSO, AND LYCIDAS

By EDWARD STORR, M.A., late Scholar of New College, Oxford. 1s.

SELECTIONS FROM THE SPECTATOR.

By OSMUND AIRY, M.A., late Assistant-Master at Wellington College. 1s.

BROWNE'S RELIGIO MEDICI.

By W. P. SMITH, M.A., Assistant-Master at Winchester College. 1s.

GOLDSMITH'S TRAVELLER AND DESERTED VILLAGE.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

EXTRACTS FROM GOLDSMITH'S VICAR OF WAKEFIELD.

By C. SANKEY, M.A., Assistant-Master at Marlborough College. 1s.

POEMS SELECTED from the WORKS OF ROBERT BURNS.

By A. M. BELL, M.A., Balliol College, Oxford. 2s.

MACAULAY'S ESSAYS:

MOORE'S LIFE OF BYRON. By FRANCIS STORR, B.A. 9d.

BOSWELL'S LIFE OF JOHNSON. By FRANCIS STORR, B.A. 9d.

HALLAM'S CONSTITUTIONAL HISTORY. By H. F. BOYD, late
Scholar of Brasenose College, Oxford. 1s.

SOUTHEY'S LIFE OF NELSON.

By W. E. MULLINS, M.A., Assistant-Master at Marlborough College.

Ribingtons: London, Oxford, and Cambridge.

Rivington's Mathematical Series

Small 8vo.

By J. HAMBLIN SMITH, M.A.,

OF GONVILLE AND CAIUS COLLEGE, AND LATE LECTURER AT ST. PETER'S COLLEGE,
CAMBRIDGE.

Algebra. Part I. 3s. Without Answers, 2s. 6d. A KEY, 9s.

Exercises on Algebra. Part I. 2s. 6d.

[Copies may be had without the Answers.]

Elementary Trigonometry. 4s. 6d. A KEY, 7s. 6d.

Elementary Hydrostatics. 3s.

Elements of Geometry.

Containing Books 1 to 5, and portions of Books 11 and 12 of
EUCLID, with Exercises and Notes. 3s. 6d.

Part I., containing Books 1 and 2 of EUCLID, may be had separately. *Limp cloth*, 1s. 6d.

Elementary Statics. 3s.

Arithmetic. 3s. 6d. A KEY, 9s.

Book of Enunciations

FOR HAMBLIN SMITH'S GEOMETRY, ALGEBRA, TRIGONOMETRY, STATICS, AND HYDROSTATICS. 1s.

By E. J. GROSS, M.A.,

FELLOW OF GONVILLE AND CAIUS COLLEGE, CAMBRIDGE, AND SECRETARY TO
THE OXFORD AND CAMBRIDGE SCHOOLS EXAMINATION BOARD.

Crown 8vo.

Algebra. Part II. 8s. 6d.

Kinematics and Kinetics. 5s. 6d.

By G. RICHARDSON, M.A.,

ASSISTANT-MASTER AT WINCHESTER COLLEGE, AND LATE FELLOW OF ST. JOHN'S
COLLEGE, CAMBRIDGE.

Crown 8vo.

Geometrical Conic Sections. 4s. 6d.

Rivingtons: London, Oxford, and Cambridge.



600084014N

XENOPHON'S
ANABASIS OF CYRUS
BOOKS I. II.

By the Same Editor.

XENOPHON'S ANABASIS OF CYRUS

BOOKS III. IV.

With Syntax, Grammatical References, Notes, and Map.

Crown 8vo.

STORIES FROM OVID IN ELEGIAC VERSE

With Notes for School Use and Marginal References to the

PUBLIC SCHOOL LATIN PRIMER.

Crown 8vo, 3s. 6d.

RIVINGTONS: LONDON, OXFORD, AND CAMBRIDGE.

XENOPHON'S ANABASIS OF CYRUS

BOOKS I. II.

*WITH A SHORT GREEK SYNTAX, GRAMMATICAL
REFERENCES, NOTES, AND MAP*

BY

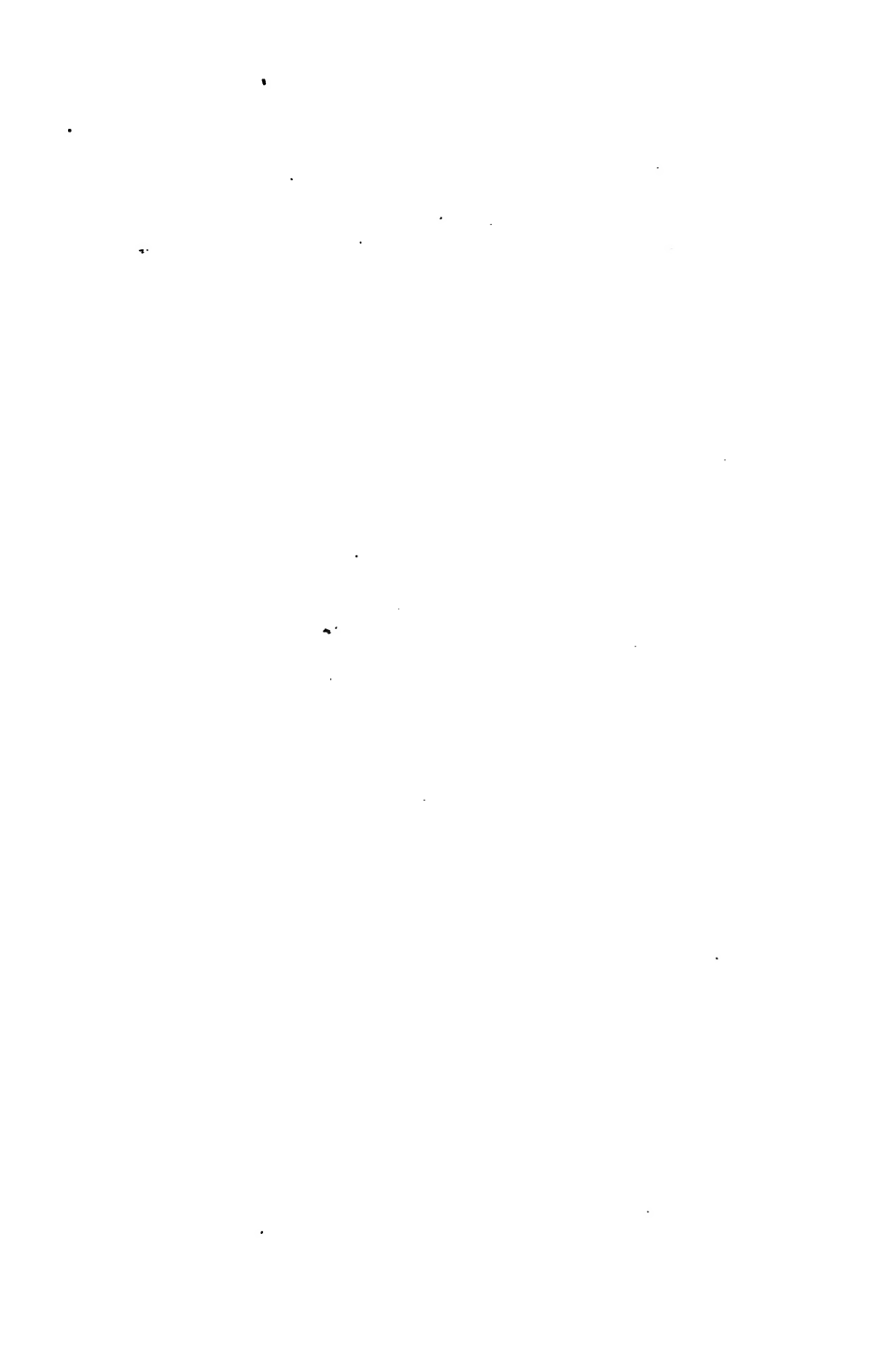
R. W. TAYLOR, M.A.

ASSISTANT-MASTER AT RUGBY SCHOOL,
LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE



RIVINGTONS
WATERLOO PLACE, LONDON
Oxford and Cambridge
MDCCCLXXVII

290. j. 28.



CONTENTS.

*PREFACE—INTRODUCTION—HISTORICAL SKETCH:
BOOKS I. II.—ITINERARY—TEXT: BOOKS I. II.—
RULES OF GREEK SYNTAX—NOTES—INDICES
—MAP.*



EDITOR'S PREFACE.

A WORD or two is necessary to explain the plan of the present edition. In two volumes of *Selections from Ovid* (*Stories from Ovid*, Rugby, W. Billington, Third Edition, 1874; and *Stories from Ovid in Elegiac Verse*, London, Rivingtons, 1876), I have introduced marginal references to the *Public Schools Latin Primer*, to enable the teacher to enforce more easily that constant use of the Grammar which makes boys 'know their way about it,' and that constant application of the rules of Syntax which is so helpful in composition. As the plan has received the approval of several teachers, I was anxious to extend it to the present book. There seems to be no reason why boys should not begin to learn the simpler rules of Greek Syntax when they are able to construe Xenophon, instead of waiting, as they so often do, till they read more difficult authors; but there is no standard Greek Syntax to refer to, corresponding to the Latin Primer either in conciseness or in general acceptance. I have thought it better, therefore, to add to the book itself a short sketch of the main rules, arranged, as far as possible, parallel with the Latin Syntax, with which the pupil is supposed to be familiar. The numerical references inserted in the text are to the

sections in this sketch. In it I am indebted to my friends and colleagues Mr. Arthur Sidgwick and Mr. George Nutt for helpful criticism and suggestions.

The text used is, with one or two slight exceptions, that of Kühner. Of previous editions I gratefully acknowledge my obligations to those of Kühner, Krüger, Vollbrecht, and Rehdantz—especially to the Introduction to the last named—for valuable help. I have purposely abstained from consulting recent English editions. The geographical notes have been written after a careful comparison of Mr. Ainsworth's *Commentary*, Professor Koch's *Zug der Zehntausend*, Colonel Chesney's *Expedition for the Survey of the Euphrates and Tigris*, vol. ii., Layard's *Nineveh and Babylon*, and, for the earlier stages, Mr. Hamilton's *Researches in Asia Minor*.

Any annotated edition of the *Anabasis* would now be very incomplete which did not owe much to Mr. Grote's 69th and following chapters.

RUGBY, *March* 1877.

INTRODUCTION.

‘WORTHY deeds,’ says Milton, ‘are seldom destitute of worthy relators ;’ but it is rarely that the power of the sword and the skill of the pen are united in the same man to produce such a narrative as is found in the later books of Xenophon’s *Anabasis*. The deeds are worthy ; for there are few more striking pages in the world’s history than that which is filled by the *Retreat of the Ten Thousand*. Entrapped in the very centre of a hostile country, their leaders treacherously slain, without cavalry to protect them from attack, without trusty guides, without maps even to show them their way, through mountain defiles, and over snow-clad heights, they held steadily on in spite of obstacles till they reached their home. Accustomed as we are to the movements of armies along the military roads of Rome and of modern Europe, it is hard to realise the difficulties they had to face in a country whose roads were no more than beaten tracks, which, in a rainy season, would often be like ploughed fields, and where the very possibility of obtaining food must be dependent on the humanity or the fears of a suspicious or hostile population. Such difficulties could only be overcome by a first-rate leader with well-disciplined men. Nowhere is the excellent discipline of the Greeks

more conspicuous. In the march up to Cunaxa they had shown a far from united spirit. Gathered from all quarters to serve as volunteers,—some from poverty, some as political exiles, some from lust for plunder and gain, some from love of enterprise,—they clung to their own independence. The tie which bound them to their leader was of the frailest. They were ready on the slightest pique to attach themselves to another, and some of them abandoned the enterprise altogether. But this independence was their safety. Their obedience was not the mechanical obedience of a modern soldier; it was a reasoning obedience to which their wills consented. And so, when they were bound together by the tie of a common peril, almost of a common despair, they acted in concert, and worked with a will. The contrast between the trained European and the medley armies of the East, such as that which fled from the very sight of Clearchus' men advancing against them, firm and compact, on the battle-field of Cunaxa, has often been repeated in history from Marathon downwards, but here the contrast is a higher one. It is not merely that of military efficiency and inefficiency, but that of the moral training of the free citizen and the cowed helplessness of the slave. The physical training of the Greek had taught him endurance and self-restraint, while his mental and political training had taught him to weigh probabilities and listen to arguments. Nothing is more striking than the deliberate calmness and resolution with which Xenophon's plans are carried out by his men. The born leader is recognised at once, and as long as the

danger lasts he is obeyed. When the peril is over the old independence shows itself in the old ways, and he is fain to confess that 'to exercise command over unwilling subjects is a torment like that of Tantalus.'

But the *Retreat of the Ten Thousand* is no mere illustration of what discipline and courage can do. It was no Balaclava charge, brave but barren. It modified entirely what we may call the foreign policy of the Greeks. The great ogre of the Persian power, which they had feared and tried to conciliate, and had never dreamed of assailing in its own home, was shown to be a hollow phantom :

'That huge great body, which the giant bore,
Was vanisht quite, and of that monstrous mass
Was nothing left, but like an empty bladder was.'

Its first-fruits were seen in the ambitious projects of Agesilaus, its full harvest in the conquests of Alexander, which changed the face of the world.

The importance of the *Retreat* has somewhat overshadowed the *Anabasis* proper, the history of which is contained in the first book. And yet it is in itself very remarkable. That a youth of seventeen, trained amidst all the servility of an Eastern court, and sent down to take charge of one of the most important provinces in his father's empire, should at once cast aside the traditions of Oriental rule, and seek to win confidence rather than merely to inspire fear, is a proof of an intellectual power that might have done great things. But we may fairly doubt whether Cyrus, if he had lived, and had completed his victory at Cunaxa, would have achieved all that historians have supposed. The key to his character is

his ambition. Encouraged by his mother in the hope of securing the throne at his father's death, he was but ill satisfied with the practical division of the empire, which Darius indicated by sending him to Sardis. From the first his policy was moulded by the wish to frustrate his father's designs. And he saw at a glance that the Greeks, as trained soldiers, were his best instrument for achieving this purpose. Accordingly, instead of keeping up the 'Divide et impera' policy by which Tissaphernes had tried to weaken the Greeks, he threw all his influence into the cause of those who seemed to be strongest, and helped the Spartans to conquer Athens. He received his reward when the Spartan fleet appeared at Issus, to turn the Syro-Cilician gates, and brought Cheirisophus and his seven hundred volunteers to join him. But convinced as he was of the necessity of conciliating the Greeks, and able to put severe restraint upon himself for this end, through all his kindness and suavity the Oriental nature peeps out. The mutilated bodies that lined the roads near Sardis (i. 9. 13), and the lavish profuseness of his gifts to his favourites, alike betray the Eastern despot. And whatever we may think of the story of his attempt to assassinate his brother, which Xenophon represents as a calumny of Tissaphernes, the ungovernable passion which led to his death at Cunaxa reveals the same nature. It may well be that if he had succeeded, he would merely have been one of those reforming Sultans, from whom at their accession so much is expected, but who find it easier to carry on the old traditions than to innovate and change.

The interest of the 'Anabasis,' however, consists not only in its simple and unadorned narrative of noble deeds, but in its pictures of Greek and Oriental life and character. I have noticed in the notes the repeated proofs of the citizen-like constitution of the Greek army, their assemblies, their votes, and their factions. There is another point worthy of special notice, as showing the relative superiority of the Athenian training to that which was common in the rest of Greece. The army consisted almost entirely of the inhabitants of the Peloponnesus and of Northern Greece, men with whom Athens was especially unpopular, and yet it is an Athenian, whose many-sided excellence marks him out at once for their leader and spokesman; and the gift of speech which was so much cultivated at Athens stood him more than once in good stead. The pictures of Persian life bear testimony to the unchangeableness of the East. There, dress and arms are much the same now as then; the tiara is little else than a fez, the rafts on which the natives crossed the Euphrates with their merchandise are the Keleks which are still used on that river. And the characters too are the same: Tissaphernes might be one of the more able of modern Pashas, full of promise, but empty of performance; Parysatis is the predecessor of the Sultana Valide.

It remains that we should say something of the author. Xenophon was the son of Gryllus, and an Athenian. The dates of his birth and of his death are alike unknown. Strabo records a tradition that Socrates saved his life, when he was serving in the cavalry at the battle of

Delium (B.C. 424) ; but this would make him over forty at the time of Cyrus' expedition, and it is hardly conceivable that at that age he should think it possible that any one should object to his youth.¹ Besides, he more than once appeals to his youth, as a reason for his taking the post of danger, or the post where most exertion is required. It seems best therefore to reject Strabo's story, and, with Mr. Grote (PLATO, vol. iii. p. 564), to put the date of his birth at about 430 B.C. He appears to have been a pupil and companion of Socrates. At the invitation of his friend Proxenus (*ἀρχαῖος φίλος*), he joined Cyrus' expedition, and after the treacherous murder of the Greek generals, became one of the leaders of the army, and by his tact and presence of mind, and by his ready eloquence, was the main author of their safe return. His connection with Cyrus and the Spartans made him unwelcome at Athens, and he appears to have resumed the command of the Cyreians in Asia under Dercylidas and Agesilaus. The latter was recalled from Asia in 394 to fight against the confederate armies of Athens, Thebes and Corinth, and Xenophon returning with him fought against his country at Coronea. Probably in consequence of this (the date is uncertain) he was banished from Athens. At the end of his service with Agesilaus, the Spartans, by way of compensation, granted him a house and land at Scillus, near Olympia. Here he seems to have lived for some years, but the place was retaken by the Eleans not long before the battle of

¹ This is certainly implied by his words (iii. i. 25), *οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμᾶντοῦ τὰ κακά.*

Mantineia (362 B.C.), and he was obliged to find a home elsewhere. His sentence of banishment was repealed, but he did not return to Athens. He is said to have died at Corinth: probably about 355 B.C.

The *Anabasis* is supposed to have been written at Scillus after the battle of Coronea. It is written in a simple, straightforward style which carries with it the conviction of truthfulness. His other historical work, the *Hellenica*, a continuation of the *History* of Thucydides, is, however, to be read with some caution, his Laconian bias having frequently misled him. His other works are the *Memorabilia*, or *Memoirs* of Socrates, in which he shows from the words and deeds of his teacher that the charges brought against him were untrue; the *Cyropædia*, a kind of historical romance intended to convey his view of the science of government, three dialogues referring to the teaching of Socrates, a political portrait of Agesilaus, and some practical treatises on hunting, and horses, and finance. His style is sober and practical rather than elevated; simple and lucid, but often more effective by its bare narrative of fact than any ornaments of rhetoric could make it.

HISTORICAL SKETCH.

(BOOKS I. II.)

DARIUS and PARYSATIS, the king and queen of Persia (B.C. 424), had two sons, Arsaces and Cyrus, the former born before, the latter after, their accession to the throne. Cyrus was his mother's favourite, and she did all she could to secure for him the succession to the throne, using the precedent of Xerxes to prove that the son born after his father was king had the better claim. Darius was unwilling to cut off his elder son, but was so far influenced by his wife's solicitations as to give to Cyrus the government of the western portion of the empire, which was at the same time the richest and the most civilised. Cyrus came down to Sardis in 407, during the last period of the great war between Athens and Sparta. He found Tissaphernes, his predecessor, pursuing a double policy, a favourite one in the East, of playing off one rival against the other till both should be too weak to interfere with his own plans, or with the Persian dominion in Asia Minor. But this policy did not suit Cyrus. He saw at once the superiority of the Greek tactics and the Greek soldiery, and determined to turn it to account by giving a hearty support to Sparta, that, when Sparta remained mistress in Greece, he might be repaid by her help in his own designs upon

the kingdom. For he was an ambitious youth, and was not at all content with the dependent position in which he would be left if his brother were king of Persia. Towards the end of the year 405 he was summoned to his father's side, and shortly after was called to his deathbed. Already rumour had been busy with his name, and he was accused of acts which implied a casting off of his dependence, and when, at his brother's assumption of the regal insignia (as Artaxerxes II.), Tissaphernes charged him with plotting the death of the king, the charge was plausible enough to stir Artaxerxes to ungovernable rage. Whether there was any truth in the charge or not we do not know; it required all his mother's influence to save him from its consequences. He returned to his satrapy, and at once set about engaging troops under Greek leaders on various pretexts. First he won over the Greeks of the Ionian towns, by representing Tissaphernes as a traitor to their interests, and then subsidised some of his Greek friends, who were engaged in border or in faction fights at home, on condition of their coming with their troops to his aid when summoned. The chief of these friends was Clearchus, a Spartan officer in temporary disgrace, who at the head of a band of mercenaries was defending the Greek towns on the Hellespont against the inroads of the neighbouring Thracians. When at last his preparations were complete, in the spring of 401 B.C., he summoned the different contingents of his force to Sardis, and set out upon the march. His destination was at first kept a profound secret; the marauding habits of the hill-tribes of *Pisidia* gave him a plausible pretext for his expedi-

tion. But Tissaphernes, whose eyes were sharpened by jealousy, was not taken in by this pretext, and at once posted off with a small escort to warn the king.

From Sardis the army marched by way of Colossae, Celaenae, Peltae, Ceramorum Agora (see *Itinerary and Notes*) to Caystri Campus. Here it was met by Epyaxa, the wife of Syennesis, the hereditary prince of Cilicia, who brought with her considerable treasure, which enabled Cyrus to discharge his arrears of pay. Plutarch tells us that Cyrus relied not merely on his own capacity but upon the discontent of the subject races of Persia, and it seems pretty plain that Syennesis was in the secret of his designs and favoured them. At the same time he took care to protect himself in case of failure. Menon, with some of the Greeks, accompanied Epyaxa to her home by a less frequented pass, and so the main pass of the Cilician Gates was turned; but though the queen was in his company, a semblance of resistance was kept up, and some of Menon's men were slain. After this Cyrus, with the rest of his army, found the main pass undefended, and came down to Tarsus.

Here the independent spirit of the Greek soldiers broke out. It was plain that Pisidia was all a sham, and they suspected already what was their destination. There were men with the army who had before made the journey, and probably their report was not very satisfactory; besides which the Greek did not love to go far away from the sea; and so Clearchus's troops broke out into open mutiny. But by skilful management, and by appeals to their fears and their cupidity, it was soon appeased, and they agreed to accompany their leader

as far as the Euphrates. He did not yet venture to tell them the whole truth as to his plans.

The march through Cilicia into Syria, involving three or four defensible passes, might have been fraught with some difficulty, had the Persian general Abrocomas offered any resistance. But he too, like Syennesis, preferred to make himself safe in any event, and fell back upon Phoenicia. Cyrus had provided for the passes along the sea-shore by ordering his fleet to rendezvous on the Cilician coast so as to convey troops, if need be, to the rear of the enemy, but there was a fourth pass, that of the Amanus, which could not thus be turned. It was, however, undefended.

Before the army turned inland, the troops of Xenias, who had before accompanied Cyrus to Babylon and knew something of the way, deserted. Cyrus was too wise to take any revenge for their conduct, and by his clemency in letting them get away unhurt raised the confidence of the other troops. After a somewhat uninteresting journey across the Syrian desert they came to the Euphrates at Thapsacus. Thence having crossed the river, they continued their march along its left bank, having at times some difficulty in procuring supplies. During the march, the jealousies which beset an army of mercenaries showed themselves. Clearchus, presuming on his position as Cyrus's chief adviser, took upon himself to punish one of Menon's troop as the aggressor in a quarrel with one of his own soldiers; Menon's men, naturally resenting this, assaulted him as he was riding through their camp. Clearchus resolved upon reprisals, and resenting the interference of

Proxenus, who tried to make peace, could only in the end be appeased by Cyrus himself, who pointed out to them that their only strength and safety lay in their being united.

After twenty-seven days' hard marching they came to Pylae, where the valley of the Euphrates opens out into the plain of Babylonia, and on leaving it were met by a new danger. Orontes, an old rival of Cyrus, came forward and offered, if Cyrus would put a thousand horse under his command, to put a stop to the destruction of provisions by the enemy's forces, who were now coming in sight, and to prevent information of his movements being conveyed to the king. His real purpose, which was to desert with this force to the king (and in cavalry Cyrus was not strong), was revealed to Cyrus by the messenger whom he had trusted, and the Persian officers with Clearchus were summoned to decide on his fate. He confessed his guilt, and was judged worthy of death, and handed over to the chief of the guard for execution.

The near approach of the enemy's forces made Cyrus prepare for an engagement. He stimulated the Greeks by liberal promises to fight bravely on his behalf. The forces were very unevenly matched, but in spite of his great preponderance in numbers, Artaxerxes had taken steps to prevent their further advance into the country, or else to shut them in, by digging an artificial trench across from the Median wall to within about twenty feet of the Euphrates. It was however undefended, and Cyrus's troops moved on without interruption till they reached the plain of Cunaxa, a village

some fifty miles from Babylon. With no enemy in view, they had been marching in somewhat loose order, and when they heard that the king's army was approaching in battle array, there was at first some confusion. Gradually however they were got into battle order, the Greeks on the right, with their right flank on the river ; Cyrus in the centre, and Ariaëus on the left. The enemy's line so far outreached theirs that its centre, where Artaxerxes was stationed, was outside Cyrus's left wing. Cyrus saw the advantage which this gave to his opponents, and called upon Clearchus to post himself opposite the Persian centre ; the best troops were there, and if they could be routed by a vigorous onset, the battle was won. But Clearchus was either timid, or, Spartan-like, devoted to one rule of thumb, and would not abandon the Greek post of honour, the right wing. When the battle began, the Greek light-armed, who were opposite to Tissaphernes, made way for his horsemen, and let them charge through them without inflicting any loss upon them, while the Grecian hoplites, though in their eagerness to charge they got somewhat out of line, so terrified the Persian forces, that they turned round and fled. While this was going on on the right of Cyrus's position, Artaxerxes had seen his advantage, and prepared by a flank movement to surround his brother's troops. But Cyrus too was on the watch, and as soon as he caught sight of his foe, rushed upon him and wounded him. In the *mêlée* that ensued he himself was slain.

Meanwhile the Greeks were following up their victory almost too far, and Tissaphernes and the king had time

to plunder their camp and carry off all their provisions, when the Greeks, as they returned, fell in with this body of pillagers, who again fled before them at their first onset, and did not rest till they reached a place of shelter.

It was not till the following morning (Sept. 4?) that the Greeks were made aware of Cyrus's death. But notwithstanding they looked upon themselves as victors, and claimed to dispose of the prize of the day. In this view they sent to Ariaeus, and offered to put him on the Persian throne. But Ariaeus knew very well that while Cyrus, a prince of royal blood, might, if victorious, have gained the submission of haughty Persian nobles, the case was very different with a member of their own order. There were others of higher rank than himself who would not submit to his sway.

Meantime Tissaphernes had not been idle. Envoys were sent to the Greek leaders claiming the victory for the king, since Cyrus was dead, and calling upon them to surrender their arms. Clearchus, who was waiting for a reply from Ariaeus, put them off with an ambiguous reply; but afterwards advised his men to accept Ariaeus's offer that they should join him in his retreat. With this view they started, and Ariaeus promised to lead them home by another way from that by which they had come, and which could not any longer supply them with provisions. But they had not gone far before they came within reach of Artaxerxes's army, which showed such panic fear of them that they resolved to make a firmer stand, and to dictate their own terms. And first they said plainly that before they

would listen to any proposals of truce they must be fed. They were supplied with food, and then conferred with Tissaphernes as to the terms on which they would quietly evacuate the king's territory. Clearchus protested that they had no personal feeling against Artaxerxes, that if he treated them kindly they would show him the same gratitude as they had shown to Cyrus, but that they were resolved not to put up with injustice. Three days after Tissaphernes returned bringing the consent of the king to a treaty which should insure them a peaceful passage with him for their guide through the king's territory, on condition that they did no damage. They subscribed to this treaty, and promised to wait for Tissaphernes's return. He was absent at court for twenty days, and was using his time to some purpose. Rumours had already begun to get about in the Greek camp to the effect that Ariaeus was playing them false, when Tissaphernes reappeared. On his arrival they began the march, but having had their suspicions roused, they kept clear of the Persians both on the march and in their encampment, Ariaeus consorting with the latter. In this way they marched for five days to the Tigris, passing within the Median wall on their way. Their journey was not accomplished without some petty bickerings and quarrels, and when they reached the Tigris, the Persians showed their fear of their settling as conquerors in the land, by using every means to get them across the river. The Greeks on their part were not anxious to stay, and having crossed the Tigris marched on for eleven days till they reached the banks of the greater Zab. On the

way they met a bastard brother of Cyrus and Artaxerxes, bringing reinforcements to join the king, and subsequently plundered, with Tissaphernes's permission, some villages which formed part of the appanage of Parysatis. Whilst they were camping on the banks of the Zab, Clearchus resolved to try and put an end to the infinite jealousies and misunderstandings which were constantly disturbing their comfort. He therefore sought an interview with Tissaphernes, who, after protesting his good faith to the Greeks, undertook that if the Greek leaders would come to his quarters he would disclose to them who it was that had been making mischief. Clearchus went on the following day with four generals and 200 soldiers with their captains : but when they entered the camp of the Persians, the soldiers were at once cut down and the generals detained as prisoners. Clearchus, Proxenus, Agias, and Socrates, were shortly afterwards beheaded, while Menon, who was probably the traitor, if there was one, was tortured and kept alive for a year, and then put to death as a criminal.

ITINERARY OF THE ANABASIS (After Kühner).

	Para- sangs.	Days' Jour- neys.	Days' Halts.	Date.
Sardis to the Maeander (i. 2. 5), .	22	3	...	March 7-9, B.C. 401.
To Colossae (i. 2. 6),	8	1	...	" 10.
At Colossae, . . . . .	...	...	7	" 11-17.
To Celaenae (i. 2. 7),	20	3	...	" 18-20.
At Celaenae (i. 2. 8, 9), . . . .	...	...	30	" 21—April 19.
To Peltae (i. 2. 10),	10	2	...	April 20-21.
At Peltae, . . . . .	...	...	3	" 22-24.
To Κεράμων 'Αγορά (i. 2. 10), .	12	2	...	" 25-26.
To the plain of Cayster (i. 2. 11),	30	3	...	" 27-29.
At the plain of Cayster, . . . .	...	...	5	" 30—May 4.
To Thymbrium (i. 2. 13),	10	2	...	May 5-6.
To Tyriaeum (i. 2. 14),	10	2	...	" 7-8.
At Tyriaeum, . . . . .	...	2	3	" 9-11.
To Iconium (i. 2. 19),	20	3	...	" 12-14.
At Iconium, . . . . .	...	...	3	" 15-17.
Through Lycaonia (to Kara Bunar or Laranda) (i. 2. 19),	30	5	...	" 18-22.
To Tyana (i. 2. 19),	25	4	...	" 23-26.
At Tyana, and in the neighbour- ing plain (i. 2. 21), . . . . .	...	...	4	" 27-30.
Through the Cilician Gates (i. 2. 21),	25	4	...	" 31—June 3.
At Tarsus (i. 3.), . . . . .	...	...	20	June 4-23.
To the Psarus (i. 4. 1),	10	2	...	" 24-25.
To the Pyramus (i. 4. 1),	5	1	...	" 26.
To Issus (i. 4. 1),	15	2	...	" 27-28.
At Issus (i. 4. 2, 3), . . . . .	...	...	3	" 29—July 1.
To the Syro-Cilician Gates (i. 4. 4),	5	1	...	July 2.
To Myriandos (i. 4. 6),	5	1	...	" 3.
At Myriandos, . . . . .	...	...	7	" 4-10.
To the Chalos (i. 4. 9),	20	4	...	" 11-14.
To the Dardas (i. 4. 10),	30	5	...	" 15-19.
To Thapsacus (i. 4. 11),	15	3	...	" 19-22.
At Thapsacus, . . . . .	...	...	5	" 23-27.
To the Araxes (i. 4. 19),	50	9	...	" 28—August 5.
At the Araxes, . . . . .	...	...	3	August 6-8.
To Corsote (i. 5. 4),	35	5	...	" 9-13.
At Corsote, . . . . .	...	...	3	" 14-16.
To Pylae (i. 5. 5),	90	13	...	" 17-29.
Through Babylonia (i. 7. 1), . .	15	4	...	" 30—Sept. 2.
TOTAL, Sardis to Cunaxa, . .	517	84	96	

With this compare ii. 2. 6, and Note.

ITINERARY OF THE KATABASIS, AS
FAR AS THE ZAB.

	Para- sanga.	Days' Jour- neys.	Days' Halts.	Date.
Day of the Battle (i. 8), . . .	...	...	1	Sept. 3, 401 B.C.
Day after the Battle (ii. 2. 1) . .	...	...	1	" 4
To certain villages with Ariaeus (ii. 2. 8)	?	2	...	" 5-6.
Waiting for Tissaphernes (ii. 3), . .	...	...	23	" 7-29.
To the Median wall (ii. 4. 9-12), . .	?	3	...	" 30—Oct. 2.
To Sittake (ii. 4. 13),	8	2	...	October 3-4.
To the Physcus (ii. 4. 25),	20	4	...	" 5-8.
Through Media (ii. 4. 27)	30	6	...	" 9-14.
To Caenae (ii. 4. 28),	4	1	...	" 15.
To the Zab (ii. 5. 1),	16	4	...	" 19.
At the Zab, . . . . .	...	...	3	" 20-22.

XENOΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ
ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.

* * The numbers above the line refer to the Rules of Syntax which follow the text, and apply to the words which they follow.

THE MARCH TO THE EUPHRATES. BATTLE OF CUNAXA.
DEATH OF CYRUS.

CHAPTER I.

The two brothers summoned to their father's deathbed.

1. ΔΑΡΕΙΟΥ καὶ Παρυσάτιδος³⁸ γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης³ νεώτερος δὲ Κύρος. Ἐπεὶ³² δὲ ἡσθένει Δαρείος καὶ ὑπώπτεται τελευτὴν τοῦ βίου, ἐβούλετο τῷ³⁹ παίδε ἀμφοτέρω παρεῖναι.⁴³ 2. Ὁ μὲν οὖν πρεσβύτερος παρὼν⁵⁹ ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς²⁵ αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι.⁴⁸ εἰς Καστωλοῦ πεδίου ἀθροίζονται.^{41b} Ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων^{21a} δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν²⁵ Ξενίαν Παρράσιον.

Tissaphernes proves a false friend. Cyrus, released by his mother's influence, prepares to supplant his brother.

3. Ἐπειδὴ³² δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει^{32a} τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει^{43b} αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν.^{50a} ἡ δὲ μήτηρ ἐξαιτησαμένη^{41b} αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς⁵² ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς,^{50b} βουλεύεται, ὅπως μήποτε ἔτι ἔσται^{50a} ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ,²⁷ φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.³ 5. Ὅστις δ' ἀφικνοῖτο^{40b, 48} τῶν παρὰ βασιλέως^{3a} πρὸς αὐτόν, πάντας οὕτω

διατιθεῖς ἀπεπέμπετο, ὥσθ' ἑαυτῷ¹⁶ μᾶλλον φίλους εἶναι⁴⁹ ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων²³ ἐπεμελείτο, ὥς πολεμεῖν τε ἱκανοὶ εἴησαν⁵⁰ καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

Cyrus collects Greek troops, on the plea of defending the Ionian Greeks against the intrigues of Tissaphernes.

6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζειν ὡς μάλιστα ἐδύνατο⁵¹ ἐπικρυπτόμενος, ὅπως ὁ τι ἀπαρασκευότατον λάβοι⁵⁰ βασιλέα. Ὡς οὖν ἐποιεῖτο^{41b} τὴν συλλογὴν. Ὅπόσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρηγγεῖλε τοῖς φρουράρχοις¹⁶ ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὁ τι πλείστους καὶ βελτίστους,⁵⁷ ὡς ἐπιβουλεύοντος^{58a} Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους²¹ τὸ ἀρχαῖον,^{14a} ἐκ βασιλέως δεδομένα, τότε δ' ἀφεστήκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου.⁵⁷

7. Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένου,^{48c} ἀποστήναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν^{21a} ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν^{29c} τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν³⁰ στράτευμα.

Artaxerxes hoodwinked.

8. Πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν^{58a} αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνῃν ἄρχειν αὐτῶν.²⁵ καὶ ἡ μήτηρ συνέπραττεν αὐτῷ¹⁶ ταῦτα· ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς²³ οὐκ ᾔσθάνετο,⁴⁸ Τισσαφέρνει¹⁶ δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμούντων.²⁷ Καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν^{4a} Τισσαφέρνης ἐτύγχανεν ἔχων.⁵⁰

Greek mercenaries collected under various pretexts by Clearchus on the Hellespont, by Aristippus in Thessaly, and by Proxenus and others in Asia Minor.

9. Ἄλλο δὲ στράτευμα συνελέγετο αὐτῷ¹⁷ ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου²⁶ τόνδε τὸν τρόπον.^{14b} Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. Τούτῳ¹⁵ συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρεικοῦς. Ὁ δὲ λαβὼν τὸ

χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρονήσου ὁρμώμενος, τοῖς^{58f} Θραξί¹⁶ τοῖς ὑπὲρ Ἑλλησποντου οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο^{40a} αὐτῷ¹⁷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκοῦσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον⁵⁹ ἐλάνθανεν αὐτῷ¹⁷ τὸ^{6a} στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὦν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι⁸ ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν,^{13a} ὡς οὕτω περιγενόμενος ἂν^{55a} τῶν ἀντιστασιωτῶν.²⁵ Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ²⁵ μὴ^{62a} πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν^{62b} αὐτῷ συμβουλευῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ⁸ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ,¹⁶ ἐκέλευσε λαβόντα ἄνδρας ὃ τι πλείστους παραγενέσθαι, ὡς ἐς Πισίδας βουλόμενος^{58b} στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.¹⁷ Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὃ τι πλείστους, ὡς πολεμήσων^{58c, 58d} Τισσαφέρνῃ σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οἱ τοι.

CHAPTER II.

Cyrus calls together his troops, nominally for an expedition against Pisidia. Their numbers. The rendezvous at Sardis. Tissaphernes gives the alarm.

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι^{29a} αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος^{58b} ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι¹³ ἡκεῖν ὅσον ἦν αὐτῷ^{17b} στράτευμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι πρὸς τοὺς οἴκοι^{8a} ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ^{17a} προστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ,²⁵ ἡκεῖν παραγγέλλει λαβόντα

τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν.^{39c}
 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,⁴⁴ ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν⁵⁵ ἐφ' ᾧ ἔστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς κατάγοι^{52b} οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπιστευον γὰρ αὐτῷ.¹⁶ καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις.
 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων^{5a} λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους. Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.^{21a} Οὗτοι μὲν εἰς Σάρδεις αὐτῷ^{17a} ἀφίκοντο. 4. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος^{58a} εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς^{57c} βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακοσίους.
 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε⁵² παρὰ Τισσαφέρνου τὸν Κῦρου στόλον, ἀντιπαρεσκευάζετο.

Beginning of the March. Starting from Sardis, they pass through Lydia and Phrygia to Celaenae.

Κῦρος δὲ ἔχων, οὓς εἴρηκα, ὥρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς,^{14a} παρασάγγας εἴκοσι καὶ δύο,³ ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά.^{19a} 6. Τοῦτον διαβάς^{58b} ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτὼ, εἰς Κολοσσὰς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά.^{14a} καὶ ἦκε Μένων ὁ Θετταλὸς, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινὰς, τῆς Φρυγίας²¹ πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα.

Royal palaces at Celaenae. Traditions of the place.

7. Ἐνταῦθα Κύρῳ^{17b} βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων^{36a} πλήρης, ἃ ἐκεῖνος ἐθήρευν ἀπὸ ἵππου, ὁπότε γυμνάσαι

βούλουτο^{40b} ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου⁵⁰ δὲ τοῦ παραδείσου ρεῖ ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει.⁶⁰ ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον· τοῦ δὲ Μαρσίου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν.^{25a} Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι^{63a, Obs.} Μαρσίαν, νικῆσας^{58b} ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσίας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει,⁵² λέγεται οἰκοδομήσαι ταῦτά τε τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν.

Halt and review of the Greek troops.

Ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα.^{14a} καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἄμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασται δὲ ἀμφὶ τοὺς δισχιλίους.

The March continued through Phrygia. The pay of the troops in arrears. Ergaxa visits Cyrus and brings him treasure.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην.⁸ Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς, ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαυα¹³ ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἀθλα ἦσαν¹⁴ στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρῃ. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρον πεδίον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέιλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπιδας λέγων διήγε καὶ δηλὸς ἦν ἀνιῶμενος.⁵⁹ οὐ γὰρ ἦν πρὸς τοῦ Κύρου

τρόπου ἔχοντα^{58c} μὴ ἀποδιδόναί. 12. Ἐνταῦθα ἀφικνεῖται Ἐπύραξ ἡ Συνενέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον.⁵⁸ καὶ ἐλέγετο^{58a, Obs.} Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιῇ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. 13. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου⁵¹ καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι, οἷνφ κεράσας^{58f} αὐτήν.

At Tyriaeum a review of the troops takes place at Ervaxa's request.

The activity of the Greeks creates a panic amongst the barbarians.

14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου⁵³ ἐπιδεῖξαι⁴⁴ τὸ στρατεῦμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἑλληνας, ὡς⁵⁷ νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι⁵³ καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἷχε⁵³ δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐνύμνον Κλέαρχος καὶ οἱ ἐξ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλυνον τεταγμένοι κατὰ ἵλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκῇ καὶ χιτῶνας φοινικίους καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.^{5b} 17. Ἐπειδὴ δὲ πάντας παρήλασε,⁵² στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς⁵⁶ τῶν Ἑλλήνων ἐκέλευσε προβαλῆσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπήρσαν. Ἐκ δὲ τούτου θάσσον προϊόντων⁵⁷ σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων^{51a} φόβος πολὺς καὶ ἄλλοις, καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἕλληνες σὺν γέλῳ ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα⁵⁸ τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἦσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον⁵ ἰδών.⁵⁹

*The March continued through Lycaonia to the border of Cilicia.
Eryaxa returns home, accompanied by Menon and his troops.*

19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.^{14a} Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι^{29d} τοῖς Ἑλλησιν ὡς πολεμίαν οὔσαν.^{58a} 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν.^{14a} καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν^{48a} αὐτῷ.¹⁵

*The descent into Cilicia. Syennesis evacuates the pass on finding that
Menon has turned his flank.*

21. Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν^{39o} εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτοῦς, ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἰ τις ἐκώλυνε.^{58d, o} Ἐλέγετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων⁶⁶ φυλάττων τὴν εἰσβολήν· δι' ὃ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος, λέγων, ὅτι λελοιπὼς εἶη^{48b} Συνέννεσις τὰ ἄκρα, ἐπεὶ ᾔσθητο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν⁴⁷ εἰσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἦκουε⁵¹ περιπλεύσας.^{48o} ἂπ' Ἰωνίας εἰς Κιλικίαν Ταμὼν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,³⁷ καὶ εἶδε τὰς σκηνὰς, οὓς οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδῖον μέγα καὶ καλόν, ἐπύρρυντον καὶ δένδρων παντοδαπῶν^{36a} ἔμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. 23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε στάθμους τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσὸν, τῆς Κιλικίας πόλιν³ μεγάλην καὶ εὐδαίμονα.

Tarsus is abandoned, and plundered by Menon's troops, enraged at the loss of some of their comrades in the pass.

Ἐνταῦθα ἦσαν τὰ Συννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως⁵⁰ ῥεῖ ποταμὸς Κύνος ὄνομα, εὖρος δύο πλέθρων.^{55a} 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες μετὰ Συννέσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν⁶⁶ οἰκούντες ἐν Σόλοις καὶ ἐν Ἴσσοις. 25. Ἐπύξα δὲ, ἡ Συννέσιος γυνή, πρότερά Κύρου²⁵ πέντε^{10b} ἡμέραις^{10b} εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίον⁸ δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Οἱ μὲν ἔφασαν ἀρπάζοντάς^{68b} τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἴτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς⁸ διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ.

Cyrus and Syennesis meet and exchange presents.

Κῦρος δὲ ἐπεὶ εἰσῆλθεν εἰς τὴν πόλιν, μετεπέμπετο⁴¹ τὸν Συνένεσιν πρὸς ἑαυτόν· ὁ δὲ οὔτε πρότερον οὐδενί πω κρείττονι¹⁵ ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε⁵² καὶ πίστει εἴλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συνένεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάξασθαι,^{29a} τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν πού ἐντυγχάνωσιν,^{63b, 47} ἀπολαμβάνειν.

CHAPTER III.

*Tarsus. The soldiers begin to suspect their real destination.
Clearchus' men mutiny.*

1. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν⁶³ ἰέναι τοῦ πρόσω· ὑπώπτειον

γὰρ ἤδη ἐπὶ βασιλείᾳ ἵεναι,^{43*} μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο⁴⁴ ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προΐεναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ⁴⁵ καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται⁴⁷ βιάσασθαι,⁴⁸ συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἴτα δὲ ἔλεξε τοιάδε·

Clearchus appeals to the loyalty of his soldiers and to their common Greek blood. He owes Cyrus a great debt of gratitude, but as they refuse to accompany him, he must prove false to Cyrus or to them, and elects to cast in his lot with them.

3. “Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω⁴⁹ τοῖς παρούσι πράγμασιν.^{19*} Ἐμοὶ¹⁶ γὰρ Κῦρος ξένος ἐγένετο, καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα¹² ἐτίμησε καὶ μυρίους ἔδωκε δαρεικοὺς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην²³ ἐμοί, ἀλλ' οὐδὲ καθηδυνάθησα, ἀλλ' εἰς ὑμᾶς ἔδωκα πάντων.³² 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θράκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλλήνας τὴν γῆν.^{13*} Ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην⁵⁰ αὐτὸν ἀνθ' ὧν^{4*} εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ⁵¹ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα^{58*} τῇ Κύρου φιλίᾳ^{19*} χρῆσθαι, ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω⁴⁵ οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὃ τι ἂν δέη⁴³ πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς, ὥς^{43*} ἐγὼ Ἑλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλλήνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην· 6. ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ¹⁶ οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὃ τι ἂν δέη πείσομαι. Νομίζω γὰρ ὑμᾶς ἐμοὶ εἶναι^{43*} καὶ πατρίδα καὶ φίλους καὶ συμμαχοὺς, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι⁵⁵ τίμιος, ὅπου ἂν ᾖ, ὑμῶν δὲ ἔρημος ὧν^{55*} οὐκ ἂν ἱκανὸς⁹ εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος⁵⁷ ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.”

Misled by the absence of allusion to any intention of going against the king, the soldiers applaud. Clearchus' understanding with Cyrus.

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη⁶⁸ παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ διωχίλιοι λαβόντες τὰ σπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ τούτοις^{19a} ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ἤθελε, λάθρᾳ δὲ τῶν στρατιωτῶν²⁶ πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς κατασσησομένων τούτων^{27, 58a} εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων^{21a} τὸν βουλόμενον ἔλεξε τοιάδε·

Clearchus' second speech. 'Plainly the connexion between us and Cyrus is broken off; I am ashamed to face him, for I fear lest he should punish my breach of faith. Indeed we had all better look out for some way of escape, for Cyrus is a stern foe, and has a large force encamped at our side.'

“Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου^{8a} δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε⁵¹ οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι^{42a} νομίζει ὑφ' ἡμῶν, οἶδα· 10. ὥστε καὶ μεταπεμπομένου αὐτοῦ²⁷ οὐκ ἐθέλω^{49a} ἐλθεῖν, τὸ μὲν μέγιστον,^{14b} αἰσχυρόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένος^{9a, 43c} αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ^{43d} ὧν^{4a, 13} νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα^{48a, 48c} εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,²³ ἀλλὰ βουλευέσθαι, ὃ τι χρὴ⁴⁵ ποιεῖν ἐκ τούτων. Καὶ ἕως γε μένομεν^{52c} αὐτοῦ, σκεπτέον^{51a} μοι δοκεῖ εἶναι, ὅπως ἀσφαλίστατα μενούμεν·^{50c} εἴ τε ἤδη δοκεῖ ἀπίεναί, ὅπως ἀσφαλίστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγού²¹ οὔτε ιδιώτου ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ^{26a} μὲν ἄξιος φίλος, ᾧ ἂν φίλος ᾖ,⁴⁸ χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾖ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ²⁴ καθῆσθαι· ὥστε ὥρα λέγειν, ὃ τι τις γινώσκει ἄριστον εἶναι.”

The comedy is played out. One of Clearchus' agents proposes that they shall choose leaders for the homeward march, and ask Cyrus for ships, or at any rate for a guide to conduct them home. Clearchus declines to lead, but professes himself willing to obey the leader they may choose.

13. Ταῦτα εἰπὼν ἐπαύσατο. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες^{50a} ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνων ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἶη⁴⁵ ἡ ἀπορία ἀνευ τῆς Κύρου γνώμης καὶ μένουν^{39d} καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν^{39a} ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, “στρατηγοὺς μὲν ἐλέσθαι⁴⁴ ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι” (ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) “καὶ συσκευάζεσθαι· ἐλθόντας⁹ δὲ Κύρον αἰτεῖν πλοῖα,^{13a} ὥς ἀποπλέοιεν.⁵⁰ ἐὰν δὲ μὴ διδῷ ταῦτα,^{53b} ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει.^{50c} ἐὰν δὲ μὴδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους^{50a} τὰ ἄκρα, ὅπως μὴ φθάσωσι⁵⁰ μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες,⁵⁹ ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρηπακότες.”

15. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον·

“Ὡς μὲν στρατηγήσοντα³⁵ ἐμὲ ταύτην τὴν στρατηγίαν¹³ μηδεὶς^{63a} ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ^{17c} τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ, ᾧ^{4a} ἂν ἔλθῃς, πείσομαι ἢ δυνατόν μάλιστα, ἵνα εἰδῇτε⁵⁰ ὅτι καὶ ἄρχεσθαι^{39a} ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.”

Another ridicules the idea of trusting to the ships or the guide that they might obtain from the man whose enterprise they will be marring, and proposes that they shall send delegates to Cyrus, to ask him plainly what that enterprise is, and if it is a serious one either to 'make it worth their while,' or to let them part as friends.

16. Μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐθήθειαν τοῦ τὰ πλοῖα αἰτεῖν⁴⁴ κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοιμένου,^{27, 58c} ἐπιδεικνὺς δὲ, ὥς εὖθες εἶη^{43b} ἡγεμόνα αἰτεῖν παρὰ τούτου, “ᾧ λυμαινόμεθα τὴν πράξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ^{4a} ἂν Κύρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν¹⁷ κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη,^{53c, Note.} μὴ ἡμᾶς αὐταῖς ταῖς

τριήρεσι καταδύσῃ.^{43d} φοβοίμην δ' ἂν τῷ ἡγεμόνι, ἢ [ἂν] δοίῃ, ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν^{43b} οὐκ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιῶν^{55a} Κύρου λαθεῖν αὐτὸν ἀπελθών.^{55b} ὁ^{44b} οὐ δυνατόν ἐστιν. 18. 'Ἄλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον, οἵτινες ἐπιτήδειοι, σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον, τί^{12, 45} βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἢ πράξις ἢ παραπλησία οἷα περ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν⁵⁵ πρόσθεν τούτῳ συναναβάντων· 19. ἐὰν δὲ μείζων ἢ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνότερα, ἀξιοῦν ἢ πείσαντα^{58f} ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι^{58a} ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπίοντες ἀσφαλῶς ἂν ἀπιοίμεν· ὁ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας^{58b} πρὸς ταῦτα βουλευέσθαι."

Cyrus, when thus consulted, increases their pay, engaging them to accompany him to the Euphrates, but still concealing his designs against Artaxerxes.

20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπονσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα^{12a} τῇ στρατιῇ. 'Ὁ δ' ἀπεκρίνατο ὅτι ἀκούει⁴³ Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς.^{14a} πρὸς τούτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ,¹⁷ "ἦν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα."^{58b} 21. Ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει⁴⁷ πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιτούσι δὲ μισθόν· ὁ δὲ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν^{48a} ὁδ^{4a} πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαιρικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγει, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γὰρ τῷ φανερωῖ.

CHAPTER IV.

The march continued. At Issus Cyrus is joined by his fleet, and by deserters from Abrocomas.

1. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο,^{14a} παρασάγγας δέκα, ἐπὶ Ψάρον ποταμόν, ὃν ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει

σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν,⁸ ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ¹² παρῆσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν²⁵ Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς ἐτέρας Κύρου²¹ πέντε καὶ εἴκοσιν, αἷς¹⁹ ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει¹⁸ φίλην ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν²¹ ἑστρατήγει παρὰ Κύρῳ.⁶⁶ Αἱ δὲ νῆες ὄρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες³⁰ ἦλθον παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

Description of the Syrian Gates, the pass that leads from Cilicia into Syria.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα²¹ δύο τείχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας⁸ συνένεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου.²⁵ Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν¹⁴ στάδιοι τρεῖς· καὶ παρελθεῖν³⁰ οὐκ ἦν βίβη· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεὶς δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. 5. Ταύτης⁶⁷ ἕνεκα τῆς παρόδου Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν⁵⁰ εἰς τὸν ποταμὸν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ⁴¹ ᾤετο ποιήσειν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα⁴⁸ ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα⁶⁶ ἀπῆλυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιῶν.²¹

At Myriandus Xenias and Pasion desert.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας πέντε, εἰς Μυριάondon, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ

θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὀλκάδες
πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἄρκας,
στρατηγὸς, καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον καὶ τὰ
πλείστου^{35a} ἄξια ἐνθήμενοι, ἀπέπλευσαν, ὥς μὲν τοῖς πλείστοις
ἐδόκουν, φιλοτιμηθέντες^{35a} ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ
Κλέαρχον ἀπελθόντας, ὥς ἀπίοντας^{35o} εἰς τὴν Ἑλλάδα πάλιν καὶ
οὐ πρὸς βασιλέα, εἶα Κύρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' ἦσαν
ἀφανεῖς, διήλθε λόγος, ὅτι διώκει⁴⁷ αὐτοὺς Κύρος τριήρεσι· καὶ
οἱ μὲν εὐχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι,⁴⁴ οἱ δ' ᾤκτει-
ρον, εἰ ἀλώσονται.³⁵

*Cyrus refuses to pursue them, or to visit their desertion upon the hostages
whom they have left in his power. Good effect of this clemency upon
the army.*

8. Κύρος δὲ συγκαλέσας^{55b} τοὺς στρατηγοὺς εἶπεν· “Ἀπο-
λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστά-
σθωσαν, ὅτι^{48b} οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ⁴⁵ οἴχονται·
οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν⁴⁹ τὸ ἐκείνων
πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ
οὐδεὶς, ὥς ἐγὼ, ἕως μὲν ἂν παρῇ^{52o} τις, χρῶμαι, ἐπειδὰν δὲ ἀπίεναι
βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα
ἀποσυσλῶ. Ἀλλὰ ἴτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ
ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας
ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων⁵⁴ στερήσονται, ἀλλ'
ἀπολήψονται τῆς πρόσθεν ἕνεκα περὶ ἐμέ⁵ ἀρετῆς.” 9. Καὶ ὁ
μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς
τὴν ἀνάβασιν, ἀκούοντες^{55b} τὴν Κύρου ἀρετὴν ἡδίων καὶ προθυμώ-
τερον συνεπορεύοντο.

March continued to Thapsacus, on the Euphrates.

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας
εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ'
ἰχθύων μεγάλων^{36a} καὶ πραέων, οὓς οἱ Σύροι θεοὺς¹² ἐνόμιζον καὶ
ἀδικεῖν οὐκ εἶων,⁶³ οὐδὲ τὰς περιωτεράς. Αἱ δὲ κῶμαι, ἐν αἷς
ἐσκήνουν, Παρυσάτιδος²¹ ἦσαν, εἰς ζώνην δεδομένα. 10. Ἐν-
τεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς
πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα

ἦσαν τὰ Βελέσνος βασιλεία τοῦ Συρίας⁵⁵ ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα, ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 11. Ἐντεῦθεν ἐξελάνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι φέκεϊτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι.

Here Cyrus discloses his destination. The soldiers, suspecting their officers, at first murmur, but are most of them appeased by promises of largess, and pay continued till they reach home again.

Ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ Κύρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο^{56b} πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπεῖθαι ἐπεσθαι.⁵⁶ 12. Οἱ δὲ ποιήσαντες^{56b} ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς,⁵⁶ καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν⁵⁶ ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῶ,^{56b} ὥσπερ τοῖς προτέροις^{56b} μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων,^{57, 58a} ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρον. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν^{58a} πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ,^{58b} μέχρι ἂν καταστήσῃ⁵⁸ τοὺς Ἑλλήνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ^{58a} τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.

Menon persuades his men to secure the first place in Cyrus' favour, by crossing the Euphrates, while the rest are debating what they shall do.

Μένων δὲ, πρὶν δῆλον εἶναι^{58a} τί ποιήσουσιν⁵⁸ οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων,^{58a} καὶ ἔλεξε τάδε·

14. “Ἄνδρες, ἐάν μοι πεισθῇτε, οὔτε κινδυνεύσαντες⁵⁸ⁱ οὔτε ποιήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δέ τι Κύρος ἐπεσθαι τοὺς Ἑλλήνας ἐπὶ βασιλέα· ἐγὼ οὖν φημὶ ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἑλληνες ἀποκρινούνται⁵⁸ Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται^{58b} ἐπεσθαι, ὑμεῖς δόξετε αἵτιοι εἶναι ἄρξαντες^{58a} τοῦ διαβαίνειν, καὶ ὡς προ-

θυμοτάτοις οὖσιν ὑμῖν¹⁶ χάριν εὔσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἢν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις^{19a} χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὐδίνος ἂν δέησθε, οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου.”

16. Ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβεβηκότας,^{48c} ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν. “Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε,^{50c} ἐμοὶ μελήσει, ἢ μηκέτι^{52a} με Κύρον νομίζετε.” 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὐχοντο αὐτὸν εὐτυχῆσαι.⁴⁴ Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

Passage of the Euphrates. The march continued to the Araxes.

Ταῦτα δὲ ποιήσας διέβαινε· συνέιπετο δὲ καὶ τὸ ἄλλο στρατεύμα αὐτῷ ἅπαν. Καὶ τῶν διαβαινόντων^{21a} τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ^{41a} τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο^{43b} περὶ, εἰ μὴ τότε, ἀλλὰ πλοίοις, ἀ τότε Ἀβροκόμας προῶν κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ.^{50, 47} Ἐδόκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ¹⁶ ὡς βασιλεύουσιν. 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πενήτηκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου^{36a} καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

CHAPTER V.

The march continued along the left bank of the Euphrates, through a plain country abounding in game,—wild asses, ostriches, bustards, and antelopes,—which the soldiers hunt.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν^{2b} ὁμαλόν, ὥσπερ θάλαττα, ἀψινθίου^{36a} δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνήν

ὑλης^{21a} ἡ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα, πλεῖστοι μὲν ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίστε ἐδίωκον. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι,^{40b} προδραμόντες ἔστασαν ἄν.^{53a, 06.} πολὺ γὰρ τῶν ἵππων²⁵ ἔτρεχον θῆττον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτ' ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν^{58c} διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις,¹⁶ ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων^{21a} ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ^{19a} δρόμῳ, ταῖς δὲ πτέρυξιν, αἶρουσα, ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ,^{53b} ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

Straits to which the army was reduced by the want of forage, and the impossibility of buying corn.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέιτο δ' αὕτη ὑπὸ τοῦ Μάσκα^{41a} κύκλῳ. Ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντα. 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνενήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλῃς. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων^{21a} ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἕζων. 6. Τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων.^{25a} Ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς.¹³ ἡ δὲ καπίθη δύο χοινικας Ἀττικὰς ἔχῳρει. Κρέα οὖν ἐσθίοντες⁵⁹ οἱ στρατιῶται διεγίγνοντο.

An instance of the good discipline of the army.

7. Ἦν δὲ τούτων τῶν σταθμῶν^{21a} οὓς πάνυ μακροὺς ἤλανει, ὅποτε ἡ πρὸς ὕδωρ βούλοιτο^{40b} διατελέσαι, ἡ πρὸς χιλόν. Καὶ

δή ποτε στενοχωρίας καὶ πληοῦ φανέντος ταῖς ἀμάξαις³¹ δυσπο-
ρεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεσ-
τάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ
στρατοῦ^{31b} συνεκβιβάσειν τὰς ἀμάξας. 8. Ἐπεὶ δ' ἐδόκουν αὐτῷ
σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας
τοὺς κρατίστους συνεπισπεῦσαι⁴⁴ τὰς ἀμάξας. Ἐνθα δὴ μέρος τι
τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροῦς
κάνδυν, ὅπου ἔτυχεν ἕκαστος ἐστηκώς,⁵⁹ ἵεντο, ὥσπερ ἂν δράμοι^{54b}
τις περὶ νίκης, καὶ μάλα κατὰ πρανοῦς γηλόφου,⁶⁶ ἔχοντες τούτους
τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ
καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν·
εὐθὺς δὲ σὺν τούτοις εἰσπηδήσαντες^{58b} εἰς τὸν πληλὸν θάττον ἢ ὥς
τις ἂν ᾤετο^{53d, 54} μετεώρους^{5b} ἐξεκόμισαν τὰς ἀμάξας.

The rapidity of Cyrus' movements : its object. Traffic across the river.

9. Τὸ δὲ σύμπαν^{14b} δῆλος ἦν Κύρος ὡς σπεύδων⁵⁹ πᾶσαν τὴν
ὁδὸν καὶ οὐ διατρίβων, ὅπου μὴ ἐπισπιτισμοῦ ἔνεκα ἢ τινος ἄλλου
ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσφ μὲν ἂν θάττον ἔλθοι, τοσοῦτ'^{19b}
ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσφ δὲ σχολαιώτερον,
τοσοῦτ' πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. Καὶ συνιδεῖν
δ' ἦν τῷ προσέχοντι¹⁵ τὸν νοῦν ἢ βασιλέως ἀρχὴ πλῆθει μὲν
χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα,^{43c} τοῖς δὲ μήκει^{19a} τῶν ὁδῶν καὶ
τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον
ἐποιεῖτο. 10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ^{87a} κατὰ τοὺς
ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χα-
μάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδιαίς
διαβαίνοντες ὧδε· διφθέρας, ἃς εἶχον στεγασματα,^{5b} ἐπίμπλασαν
χόρτου κούφου,^{36a} εἰτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι^{49, 68c}
τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ
ἐπιτήδεια, οἰνὸν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ
φοίνικος⁸ καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρῃ πλείστον.

*Quarrel between Clearchus and Menon. Menon's soldiers assault
Clearchus as he passes through their encampment.*

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιω-
τῶν²⁷ καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν^{43a} τὸν τοῦ
Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα

ἔλεγεν· ἀκούσαντες^{58b} δ' οἱ στρατιῶται ἐχαλῶνται καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ.¹⁶ Τῇ δὲ αὐτῇ ἡμέρᾳ^{19c} Κλέαρχος ἔλθων ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφισπεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε⁵⁹ τὸν Κλέαρχον διελαύνοντα, ἔησι τῇ ἀξίνῃ.^{19a} καὶ οὗτος μὲν αὐτοῦ⁵³ ἡμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.

Clearchus gets together his men with a view to reprisals, and with a troop of horse rides up to Menon's camp. Proxenus interferes.

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μείναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,^{58e} αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππεῖς οἱ ἦσαν αὐτῷ^{17b} ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος,^{8a} ὥστ' ἐκείνους ἐκπεπλήχθαι.⁴⁹ καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀπορούντες τῷ πράγματι.^{19a} 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσ-
ῶν⁵⁹ καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρχου²³ μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλῶνται, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλειυσθῆναι.^{20c} πρῶως λέγοι τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

The tumult appeased by Cyrus, who points out that his Greek troops can only hold their own by being united.

15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ ἐπύθετο τὸ πᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παρούσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε· 16. “Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε.⁴⁵ Εἰ γάρ τινα ἀλλήλοισι¹⁶ μάχην συνάγετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι.^{55a(12)} καὶ ὑμᾶς οὐ πολὺ ἐμοῦ²⁵ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.”²⁵ 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

CHAPTER VI.

First glimpse of the enemy's forces. Orontes, a former rival of Cyrus, offers, with a thousand horse, to prevent them from destroying the provision and reporting his presence to the king.

1. Ἐντεῦθεν προϊόντων³⁷ ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς διωχιλίων ἵππων. Οὔτοι προϊόντες^{38b} ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δὲ, Πέρσης ἀνὴρ, γένει^{39a} τε προσήκων βασιλεῖ¹⁶ καὶ τὰ πολέμια^{14b} λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ,¹⁷ καὶ πρόσθεν πολεμήσας, καταλλαγείς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη^{38c} ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας^{38f} ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ²⁴ καίειν ἐπιόντας,⁹ καὶ ποιήσειεν, ὥστε μήποτε δύνασθαι⁴⁰ αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγέλλαι. Τῷ δὲ Κύρῳ ἀκούσαντι^{38b} ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

A letter from Orontes to the king falls into Cyrus' hands, betraying his real object, to desert with this force to Artaxerxes. He is brought to trial.

3. Ὁ δ' Ὀρόντης νομίσας ἐτοίμους εἶναι αὐτῷ¹⁷ τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἡξιοί^{43b} ἔχων ἱππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἱππεῦσιν ἐκέλευεν ὡς φίλον αὐτὸν ὑποδέχασθαι.⁴⁴ Ἐνὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας³² ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. Ἀναγνοὺς^{38b} δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν^{38a} ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον,^{5b} ὅς γε⁵¹ καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν,⁵² ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. 6. Ἐφη δὲ Κύρον ἀρχειν τοῦ λόγου²³ ὧδε·

Cyrus' speech. He recounts his previous relations with Orontes, who confesses that he has treated him so badly that he might fairly distrust his word, if he were to promise again to be his friend.

“Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως⁵⁰ σὺν ὑμῖν βουλευόμενος ὃ τι δίκαιόν ἐστι⁴⁵ καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουῖ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι^{50b} ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ^{41a} οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι⁴⁹ τούτῳ τοῦ πρὸς ἐμὲ πολέμου²⁴ παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα· μετὰ ταῦτα,” ἔφη, “ὦ Ὀρόντα, ἔστιν ὃ τι¹³ σε ἠδίκησα;” Ἀπεκρίνατο, ὅτι οὐ. 7. Πάλιν δὲ ὁ Κῦρος ἡρώτα, “Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ’ ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὃ τι¹³ ἐδύνω;” Ἐφη ὁ Ὀρόντης. “Οὐκοῦν,” ἔφη ὁ Κῦρος, “ὅπότ’ αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἔλθων ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν^{43a} τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ’ ἐμοῦ;” Καὶ ταῦθ’ ὁμολόγει ὁ Ὀρόντης. 8. “Τί οὖν,” ἔφη ὁ Κῦρος, “ἀδικηθεὶς ὑπ’ ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύω⁵⁹ μοι φανερὸς γέγονας;” Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἡρώτησεν ὁ Κῦρος αὐτόν· “Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος^{9a} γεγενῆσθαι;” “Ἡ γὰρ ἀνάγκη,” ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἡρώτησεν ὁ Κῦρος, “Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ¹⁶ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός;” Ὁ δὲ ἀπεκρίνατο ὅτι, “οὐδ’ εἰ γενοίμην, ὦ Κῦρε, σοὶ γ’ ἂν ποτε ἔτι δόξαιμι.^{53c}

The generals all adjudge him worthy of death. He is led away to the tent of the chief of the guard, and is never seen again.

9. Πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, “Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν^{21a} δὲ σὺν πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὃ τι⁴⁵ σοι δοκεῖ.” Κλέαρχος δὲ εἶπε τάδε· “Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι⁴⁴ ὡς τάχιστα, ὡς μηκέτι δέη⁵⁰ τοῦτον φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι^{20c} τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν.” 10. Ταύτῃ δὲ τῇ γνώμῃ¹⁵ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. “Μετὰ ταῦτα,” ἔφη, “κελεύοντος Κύρου ἔλαβον τῆς

ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν οἷς προσετάχθη.” Ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες,^{58a} ὅτι ἐπὶ θανάτῳ ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν⁵⁸ οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAPTER VII.

Cyrus, in hourly expectation of coming across the enemy, reviews his troops during the night. Subsequent council of war.

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἑω ἡξεῖν βασιλέα^{58a} σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως⁵⁸ ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτοὺς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως⁵⁸ ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλευέτο τε, πῶς ἂν τὴν μάχην ποιοῖτο,^{58b} καὶ αὐτοὺς παρῇναι θαρσύνων^{58c} τοιάδε·

Cyrus appeals to the Greeks to fight as becomes freemen, and not to be scared by the numbers of the foe. They that fight in his cause shall be well rewarded, whether they elect to return home, or to make his kingdom their permanent abode.

3. “ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων^{58a} ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων^{58a} ἀμείνονας^{58b} καὶ κρείττους πολλῶν βαρβάρων⁵⁸ ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε^{58c} ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς^{4a} κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εἴ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν

ἐλοίμην ἂν^{84b} ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων.
 4. Ὅπως δὲ καὶ εἰδῆτε,⁸⁵ εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγὴ πολλή ἐπιάσιν·¹⁰ ἂν δὲ ταῦτα ἀνάσχησθε,^{86b} τὰ ἄλλα^{14b} καὶ αἰσχύνησθαι μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς^{17c} οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσιν τὰ παρ' ἐμοὶ ἐλῆσθαι ἀντὶ τῶν οἴκων."^{8a}

The extent of the Persian empire is a guarantee of his power to fulfil this promise.

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ,¹⁶ εἶπε· “Καὶ μὴν, ὦ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιοῦτῳ εἶναι τοῦ κινδύνου προσιόντος·²⁷ ἂν δὲ εὖ γένηται^{29b} τι, οὐ μεμνήσθαι σέ φασιν· ἔνιοι δὲ, οὐδ' εἰ μέμνηοί τε καὶ βούλοιο, δύνασθαι ἂν³⁵ ἀποδοῦναι ὅσα ὑπισχνῇ.” · 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· “Ἄλλ' ἔστι μὲν ἡμῖν,^{17a} ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρίς πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων³⁵ πάντα¹³ σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.
 7. Ἦν δ' ἡμεῖς νικῶμεν, ἡμᾶς δὲ τοὺς ἡμετέρους φίλους τούτων³⁵ ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ^{43a} οὐκ ἔχω, ὅ τι δῶ^{39a} ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν^{21a} δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.” 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι, τί σφισιν^{17b} ἔσται, ἐὰν κρατήσωσιν.^{33b} Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

The captains try to dissuade Cyrus from taking part in the battle.

9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι,^{44a} ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾤδε πως ἤρετο τὸν Κύρον· “Οἷε γάρ σοι¹⁶ μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν;” “Νὴ Δί',” ἔφη ὁ Κύρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.”

Numbers of the opposed forces.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπις μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἅμφι τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν²⁵ Ἀρταγέρσης ἦρχεν· οἳτοὶ δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες, καὶ στρατηγοὶ καὶ ἡγεμόνες, τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης²⁶ ἡμέρας^{24a} πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην, οἳ²⁸ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγελλον.

Artaxerxes abandons his first line of defence,—a trench specially dug as a protection against the invaders, with one end resting on the wall of Media, and the other all but joining the Euphrates. Cyrus with his army passes inside it.

14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ^{29a} καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧτο γὰρ ταύτῃ τῇ ἡμέρᾳ^{29c} μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον³⁰ τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος ὀργυιαί πέντε,³ τὸ δὲ βάθος ὀργυιαί τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἅνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδείας τείχους· ἔνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπονσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην ἀρόδος στενὴ μεταξὺ τοῦ ποταμοῦ^{31a} καὶ τῆς τάφρου ὥς εἴκοσι ποδῶν^{25a} τὸ εὖρος. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κύρον προσελαύνοντα.^{43c} 16. Ταύτην δὴ τὴν ἀρόδον Κύρος τε καὶ ἡ στρατιὰ

παρήλθε καὶ ἐγένοντο εἰσω τῆς τάφρου.²⁵ Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσαστο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων²¹ ἔχνη πολλά.

A soothsayer's reward.

18. Ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν Ἀμπρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς δυσχιλίους ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς^{6a} ἡμέρας πρότερον θύομενος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται⁴⁷ δέκα ἡμερῶν, Κῦρος δ' εἶπεν· “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης,^{53b} ὑπισχνούμαι σοι δέκα τάλαντα.” Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ⁵¹ παρήλθον αἱ δέκα ἡμέραι.

Relaxation of watchfulness in Cyrus' army.

19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ²⁶ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος⁵⁶ καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον^{58c} ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο καὶ ὑποζυγίων.

CHAPTER VIII.

*An alarm is given that the enemy are approaching.
Cyrus' order of battle.*

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἐμελλε καταλύνειν,^{29c} ἥνίκα Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον πιστῶν,^{21a} προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ,^{19a} καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται⁴⁷ ὥς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀτάκτοις σφίσιν¹⁷ ἐπιτεσεῖσθαι. 3. Κῦρός τε καταπηδῆσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς^{58b} ἐπὶ τὸν ἵππον τὰ

παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι⁴⁴ καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος³ μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τούτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίουσιν παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικὸν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἱππεῖς τούτου ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι^{19*} μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν^{5b} ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου⁸ εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

In the afternoon the Persian army comes in sight. Description of it.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἤνικα δὲ δέιλη ἐγίγνετο,⁵³ ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων²⁸ ἄρχειν· ἐχόμενοι δὲ τούτων γεροφόροι, ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. Πάντες δ' οὗτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον³ τὸ ἔθνος ἐπορεύετα. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα^{58*} συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα^{5b} καὶ ὑπὸ τοῖς δέφροις εἰς γῆν βλέποντα, ὡς^{49, 00*} διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο⁵² τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχσασθαι, ἐψεύσθη τοῦτο.¹³ οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ, ὡς ἀνυστόν, καὶ ἡσυχῇ ἐν ἑσφ καὶ βραδέως προσήσαν.

Cyrus is anxious that the Greeks shall face the centre of the Persian army where the King is: Clearchus is afraid of being outflanked.

12. Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη.⁵¹ “κἀν τούτῳ,” ἔφη, “νικῶμεν, πάνθ’ ἡμῖν^{17c} πεποίηται.” 13. Ὁρῶν^{52a} δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου⁵³ ἔξω ὄντα^{42c} τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει^{19a} περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν.⁴³ ἀλλ’ ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθῇ^{43a} ἐκατέρωθεν, τῷ δὲ Κῆρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.^{50c}

Final preparations. The watchword.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνεατάτετο ἐκ τῶν ἔτι προσιώντων.³ Καὶ ὁ Κύρος παρελαύνων^{52b} οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἐκατέρωστε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἴδων δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι,^{44, 45c.} ἤρετο, εἴ τι παραγγέλλει· ὁ δ’ ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου⁵³ ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη.⁴⁵ Ὁ δὲ [Κλέαρχος] εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δευτέρον ἤδη. Καὶ ὅς ἐθαύμασε, τις παραγγέλλει,⁴⁶ καὶ ἤρετο, ὅ τι εἴη⁴⁵ τὸ σύνθημα. Ὁ δ’ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κύρος ἀκούσας, “Ἀλλὰ δέχομαι τε,” ἔφη, “καὶ τοῦτο ἔστω.”

Commencement of the battle. The Greeks, by a somewhat disorderly charge, drive before them the left wing of the Persian army.

17. Ταῦτα δ’ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπῆλυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια^{14a} διειχέτην τῷ φάλαγγι ἀπ’ ἀλλήλων, ἥνίκα ἐπαϊανίζον τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων²⁷ ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ^{19a} θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷόν¹³ περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.

Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦπτησαν φόβον ποιοῦντες τοῖς ἵπποις.¹⁷ 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι^{52a} ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβίων δὲ ἀλλήλοις μὴ^{62a} θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι. 20. Τὰ δ' ἄρματα ἐφέροντο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.^{36a} Οἱ δ' ἐπεὶ προΐδοιεν,^{40b} διώτταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν,⁶⁴ πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

Meanwhile Artaxerxes, holding the centre of the line, is free from attack, and not knowing of the defeat of his left, prepares to wheel round with his right wing, and surround the troops of Cyrus. The latter, who has been watching this movement, makes a vigorous attack upon the King's guard and routs them.

21. Κῦρος δ' ὀρών τοὺς Ἕλληνας νικῶντας^{48o} τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ^{41a} τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν,^{39d} ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν αὐτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελείτο, ὃ τι ποιήσει⁴⁵ βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγείλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι⁵⁵ τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος.³⁸ Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο⁵³ ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπεν³² ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κῦρος δέισας, μὴ ὀπισθεν γενόμενος κατακόψῃ^{43d} τὸ Ἑλληνικὸν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς^{43a, Obs.} τῇ αὐτοῦ χειρὶ Ἀρταγέρσῃ τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες,^{58a} πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

He then rushes in a fury upon the King and wounds him : but in the mêlée which ensues he is himself wounded and slain. One of his officers, faithful to him to the last, throws himself on the body, and slays himself, or is slain by order of the King.

26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, “Τὸν ἄνδρα ὀρώ,” ἵετο ἐπ' αὐτὸν καὶ παίει^{25a} κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἱατρὸς, καὶ ἰᾶσθαι αὐτὸς²⁶ τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον,²⁷ Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεραπόντων λέγεται, ἐπειδὴ πεπτωκότα^{28b} εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρῳ,²⁹ οἱ δ' ἐαυτὸν ἐπισφάξασθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμῃ γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

CHAPTER IX.

Character of Cyrus. His royal nature showed itself in his earliest years. Careful training of the Persian court, where he made himself remarkable by his modesty and his bravery. Anecdote of the latter.

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων¹ βασιλικώτατός τε καὶ ἀρχεὶν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου² δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν,^{3a} ὅτε ἐπαίδευετο καὶ σὺν τῷ ἀδελφῷ καὶ τοῖς ἄλλοις παισὶ, πάντων πάντα^{3b} κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων

Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις,^{54b} αἰσχροὺς δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως^{51a} καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζόμενους· ὥστε εὐθὺς παῖδες ὄντες^{56b} μανθάνουσιν^{49a} ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν^{51a} ἔδοκει εἶναι, τοῖς¹⁶ τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων⁵⁵ μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιπτότατος καὶ τοῖς ἵπποις^{19a} ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,⁵² τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθιρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεπεν, ἀλλὰ συμπεσὼν κατεσπίασθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς φανεράς^{5b} εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς^{17c} μακαριστὸν ἐποίησεν.

As a governor he was eminently a man of his word, and a firm friend, never deserting those whom he had once taken up.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας,⁵⁵ στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείωτου ποιοῖτο,^{48b} εἴ τῃ σπείσαιοι^{40b} καὶ εἴ τῃ συνθοῖτο καὶ εἴ τῃ ὑπόσχοιτό τι, μηδὲν⁶² ψεύδεσθαι.^{29a} 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισάμενου Κύρου^{57, 58c} ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαροῦν ἐπεὶ Ἰυσαφέρνει¹⁶ ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἵλοντο ἀντὶ Ἰυσαφέρνους πλὴν Μιλησίων. Οὗτοι δὲ, ὅτι⁵¹ οὐκ ἤθελε τοὺς φεύγοντας πρόσθαι, ἐφοβούντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτὲ προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἴ ἔτι μὲν μείους γένοιτο,^{53c} ἔτι δὲ κάκιον πράξειαν.

Liberal in his rewards, he was stern in his punishments of evil-doers.

11. Φανερός δ' ἦν καὶ, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος·⁵⁹ καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὥς

εὐχοίτο^{42b} τοσούτον χρόνον ζῆν, ἔστε νικῆς⁵² καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προσέσθαι. 13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακούργους καὶ ἀδίκους εἶα⁴⁷ καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν⁵⁴ στερουμένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο^{48a} καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι^{58c} ἀδεῶς πορεύεσθαι, ὅπῃ τις ἤθελεν, ἔχοντι ὁ τι προχωροίη.^{40b}

By his readiness to reward honesty and merit, he was enabled to get together an army, not of mere mercenaries, but of loyal servants.

14. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὡμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ^{17b} πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατεούμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἡς^{4a} κατεστρέφετο χώρας,²⁵ ἔπειτα δὲ καὶ ἄλλη δώρους ἐτίμα. 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους,^{5b} τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλῇ ἦν ἀφθονία αὐτῷ τῶν θελόντων^{26a} κινδυνεύειν, ὅπου τις Κύρον αἰσθήσεσθαι οἶοιτο.^{40b} 16. Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο^{58c} ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.²⁵ 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων^{67a} ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ⁵¹ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.

He had better servants, and faster friends than any one, for he did not grudge them their success, but did his best to further the individual plans of those who were his fellow-workers.

18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι¹⁷ καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶσε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν^{43a, 66c} γενέσθαι. 19. Εἰ δέ τινα ὀρῶν δεινὸν ὄντα^{43c} οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἡς^{4c} ἄρχοι χώρας καὶ προσόδους

ποιούντα, οὐδένα ἂν πρόποτε ἀφείλετο,^{53 a, Obs.} ἀλλ' αἰεὶ πλείω προσεδίδου, ὥστε καὶ ἡδέως ἐπόνουν⁴⁹ καὶ θαρραλέως ἐκτῶντο καὶ ὁ ἐπέπατο αὐτὶς, ἥκιστα Κῦρον^{13 a} ἔκρυπτεν· οὐ γὰρ φθονῶν⁵⁰ τοῖς φανερώς πλουτοῦσιν¹⁷ ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιτο⁴⁸ καὶ εὐνους γνοίῃ ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.^{29 d} 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐδὲρ αὐτὸς ἔνεκα φίλων^{26 a} ᾤετο δεῦσθαι, ὡς συνεργοὺς ἔχει,⁵⁰ καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου,²² ὅτου²³ ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

He was liberal, not merely in the extent of his gifts, but in the delicate thoughtfulness with which they were given. He shared everything with his friends.

22. Δῶρα δὲ πλείωτα μὲν οἶμαι εἶς γε ὧν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρῆς ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο^{54 b} τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα¹³ νικᾶν^{29 a} τοὺς φίλους εὖ ποιοῦντα^{58 i} οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων²⁵ καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλάκις, ὅποτε πάνν ἡδὺν λάβοι,⁵² λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου²⁸ τούτου²⁵ ἡδίοι οἶνφ ἐπιτύχοι.^{43 b} τούτον οὖν σοὶ ἔπεμψε καὶ δεῖταί σου τήμερον τούτον ἐκπιεῖν σὺν οἷς^{4 a} μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων²³ γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμελείαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις¹⁶ ἐμβάλλειν τούτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.⁵⁰

He was always wishful to show public honour to those whom he valued, and so attracted many to his side, while he himself was never abandoned by any of his followers, with the single exception of Orontes.

28. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπονδαιολογεῖτο, ὥς δηλοίη⁵⁰ οὓς τιμᾷ· ὥστε ἔγωγε ἐξ ὧν^{4a} ἀκούω οὐδένα κρίνω^{4a} ὑπὸ πλείονων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τὸδε· παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆι πρὸς βασιλεία, πλὴν Ὀρόντης ἐπεχείρησε· καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εἶρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο,⁵² καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι,³ νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ^{55c} ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

Crowning proof of the affection he inspired. All his most favoured friends fell fighting for him when he fell, save Ariaeus, who was in a distant part of the field.

30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον,^{5a} ὅτι καὶ αὐτὸς ἦν ἀγαθὸς^{43b} καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος⁵⁹ ἐτύγγανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς δ' ᾔσθετο Κύρον πεπτωκότα,^{43c} ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ᾔγείτο.

CHAPTER X.

Artaxerxes attacks the camp of Cyrus, routs Ariaeus and his troops, and plunders the baggage, but the Greeks who were left in charge stand their ground.

1. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων^{58b} εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου^{5a} οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν

ὠρμῶντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ.
2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ^{8a} τά τε ἄλλα πολλὰ διαρπάζουσι καὶ τὴν Φωκαῖδα, τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνῇ πρὸς τῶν Ἑλλήνων^{21a} οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες⁵⁹ καὶ ἀντιταχθέντες^{58b} πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰ ἄλλα ὅποσα ἐντὸς αὐτῶν²⁵ καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.

The Greeks returning from the pursuit prepare to attack the King, but he falls back again.

4. Ἐνταῦθα διέσχον ἀλλήλων³⁴ βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια,^{14a} οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἡδὴ πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη,^{48b} βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους,²⁵ ὅτι οἱ Ἕλληνες νικῶντες τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες,⁵⁸ⁱ ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας,^{58b} πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν⁴⁵ τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. 6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος, ἦν προσιῶν⁵⁹ πάλιν, ὡς ἐδόκει, ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος²⁷ καὶ δεξιόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἦ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος,²⁵ ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ τοὺς σὺν αὐτῷ.

Tissaphernes, unsuccessful in his share of the battle, meets the King in the Greek camp, and marches back with him. The left wing of the Greeks, fearing to be out-flanked, wheel round so as to get the river to protect their rear.

7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστάς· διαλαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτοὺς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν

πελταστῶν²⁵ καὶ ἐλέγετο φρόνιμος^{43a, 46b} γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης ὡς⁵² μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ¹⁶ καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν^{43a} πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἔδωκε αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.

Second battle. The Greeks are again victorious, and pursue the King's forces for some distance till sunset.

10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν^{5b} τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχόμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας^{43a} καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπήσαν πολλὸν ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός.^{67a} 12. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, περὶ μὲν οὐκέτι, τῶν δὲ ἱππέων^{26a} ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν.^{43a} Καὶ τὸ βασιλεῖον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. 13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων.^{26a} τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Δύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν,⁴⁵ ἀπαγγέλλαι. 15. Καὶ ὁ Δύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἡλῖος ἐδύετο.

The Greeks return to their camp in ignorance of Cyrus' fate, and find their provisions all carried off, so that most of them were supperless.

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο,^{43b} ἐν δ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα,^{43c} ἀλλ' εἵκαζον ἢ διώκοντα οἴχεσθαι, ἢ καταλήψόμενον τι

προεληλακέσαι. 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο,⁴⁵ ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων^{21a} τὰ πλεῖστα διηρπασμένα¹² καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων^{26a} καὶ οἴνου, ἃς παρεσκευάσατο Κύρος, ἵνα, εἴ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδοίῃ⁵⁰ τοῖς Ἑλλήσιν. 19. ἦσαν δ' αὗται τετρακόσσαι ὥς ἐλέγοντο ἅμαξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ^{5a} διήρπασαν· ὥστε ἄδειπνοι ἦσαν⁴⁹ οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι^{52a} τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα^{14a} οὕτω διεγένοντο.

XENOΦΩΝΤΟΣ
ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ

BIBAION ΔΕΥΤΕΡΟΝ.

*PREPARATIONS OF THE GREEKS FOR THEIR RETREAT.
TREACHERY OF TISSAPHERNES. MASSACRE
OF THE GREEK GENERALS.*

CHAPTER I.

*Recapitulation of the previous book. The Greeks, ignorant of the death of
Cyrus, resolve to move forward to join him.*

1. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ¹⁷ τὸ Ἑλληνικὸν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα¹⁸ νικᾶν καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται.

2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες^{19b} οἱ στρατηγοὶ ἐθαίμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι²⁰ σημανοῦντα,^{20a} ὃ τι χρὴ ποιεῖν,^{20b} οὔτε αὐτὸς φαίνοιτο. Ἐδοξεν οὖν αὐτοῖς συσκευασαμένοις²¹ ἃ εἶχον καὶ ἐξοπλισαμένοις προῖεναι εἰς τὸ πρόσθεν, ἕως Κίρῳ συμμίξειαν.²²

*They receive tidings of the death of Cyrus, and the flight of Ariacius,
his chief supporter.*

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων,²⁷ ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας²⁸ ἄρχων, γεγονὼς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῷ. Οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν,²⁹ Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὠρμώντο,³² καὶ λέγοι, ὅτι ταύτην υἱὲν τὴν ἡμέραν^{34a} περιμένειεν ἂν^{33c} αὐτοὺς, εἰ μέλλοιεν ἤκειν, τῇ δὲ ἄλλῃ ἀπίνεαι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθεν.

The Greeks, claiming the victory, send envoys to Ariaeus, offering to put him on the Persian throne. Straits of the army, who have to slaughter their baggage cattle.

4. Ταῦτα ἀκούσαντες^{58b} οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· “Ἄλλ’ ὠφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν,⁵¹ ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ, ὥς ὁράτε, οὐδεὶς ἔτι ἡμῖν¹⁷ μάχεται, καὶ εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἂν^{53a} ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἔαν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθίσειν⁵⁵ αὐτόν· τῶν γὰρ μάχῃ νικῶντων²¹ καὶ τὸ ἄρχειν ἐστί.” 5. Ταῦτ’ εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὄχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων κόπτοντες¹⁶ τοὺς βούς καὶ ὄνους· ξύλοις δ’ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς^{19a} πολλοῖς οὖσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς^{5a} ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι⁴⁹ ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

Ariaxerxes sends Phalinus and others to demand the surrender of the Greeks. Clearchus, being called away, leaves the answer to his companions.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνης κήρυκες, οἱ μὲν ἄλλοι βάρβαροι, ἦν δ’ αὐτῶν^{21a} Φαλίνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνην ὦν⁵⁹ καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν²² ἀμφὶ τάξεις^{5a} τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἀρχοντας λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κύρον ἀπέκτονε, παραδόντας^{58b} τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων²¹ εἴη^{42b} τὰ ὄπλα παραδιδόναι· “Ἄλλ’,” ἔφη, “ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί,

τούτοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω.” Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι.⁵⁰ τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος.

The interview between Phalinus and the generals. Phalinus asserts the King's victory, and his superior force.

10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν,^{51b} ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, “Ἀλλ’ ἐγὼ,” ἔφη, “ὦ Φαλίνε, θαυμάζω, πότερα ὡς κρατῶν^{52a} βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας^{52c} βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται.”^{53b} 11. Πρὸς ταῦτα Φαλίνος εἶπε “Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κῦρον ἀπέκτεινε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς⁵³ ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ⁵¹ εἶναι, ἔχων^{54a} ἐν μέσῃ τῇ^{5c} ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ’ ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ’ εἰ παρέχοιεν ὑμῖν δύναισθε ἂν^{55c} ἀποκτεῖναι.”

Theopompus asks how they can use their one protection, their valour, if they surrender their arms. Phalinus laughs at the idea that their valour can save them against such odds. Others propose to take service under Artaxerxes.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, “ὦ Φαλίνε, νῦν, ὡς σὺ ὀρᾷς, ἡμῖν^{57b} οὐδέν ἐστιν ἀγαθὸν ἄλλο, εἰ μὴ ὄπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες^{58a} οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,⁵⁶ παραδόντες δ’ ἂν ταῦτα καὶ τῶν σωματῶν στερηθῆναι. Μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.” 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, “Ἀλλὰ φιλοσόφῳ⁵⁸ μὲν εἰκας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν,^{59c} εἰ οἶει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλείας δυνάμεως.” 14. Ἄλλους δὲ τινας ἔφασαν λέγειν ὑπομαλακισμένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ βασιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιο φίλος γενέσθαι, καὶ εἴτε ἄλλο τι^{54b} θέλοι χρῆσθαι, εἴτ’ ἐπ’ Αἰγυπτῶν στρατεύειν, συγκαταστρέψαιντ’ ἂν αὐτῷ.

Clearchus, returning, appeals to Phalinus as a Greek to say what he thinks Greeks ought to do.

15. Ἐν τούτῳ Κλέαρχος ἦκε καὶ ἠρώτησεν, εἴ ἤδη ἀποκεκριμένοι εἶεν.⁴⁵ Φαλῖνος δὲ ὑπολαβὼν εἶπεν, “Ὅδοι μὲν, ὦ Κλέαρχε, ἄλλος³ ἄλλα λέγει· σὺ δ’ ἡμῖν εἰπὲ, τί λέγεις.” 16. Ὁ δ’ εἶπεν, “Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἑλληγν εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὀρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν⁴⁶ λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἶναι, καὶ ὃ σοι τιμὴν οὔσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων^{50a} τοὺς Ἑλληγνας τὰ ὅπλα παραδοῦναι ξυμβουλευομένοις ξυμβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλεύσῃς.” 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα ξυμβουλεύσαι μὴ^{52a} παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν⁵⁰ οἱ Ἑλληγνες.

Contrary to his expectation, Phalinus replies that it is folly to make a hopeless resistance. To gain time Clearchus sends an ambiguous answer to the King.

19. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν· “Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας⁹ βασιλεῖ, συμβουλεύω μὴ παραδίδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως,²⁷ συμβουλεύω σώζεσθαι ὑμῖν, ὅπῃ δυνατόν.” Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· 20. “Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι⁹ εἶναι⁵⁵ φίλοι ἔχοντες^{58o} τὰ ὅπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἔχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες.” 21. Ὁ δὲ Φαλῖνος εἶπε· “Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς, ὅτι μένουσι^{58o} μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἵπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαί εἰσιν, ἢ ὡς πολέμου ὄντος^{58o} παρ’ ὑμῶν ἀπαγγελῶ.” 22. Κλέαρχος δ’ ἔλεξεν· “Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ.” “Τί οὖν ταῦτά ἐστιν;”

ἔφη ὁ Φαλίνος. Ἀπεκρίθη ὁ Κλέαρχος· “Ἦν μὲν μένωνμεν, σπονδαί, ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος.” 23. Ὁ δὲ πάλιν ἠρώτησε, “Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· “Σπονδαί μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος.” Ὁ τι δὲ ποιήσοι,⁴⁵ οὐ διεσήμηνε.

CHAPTER II.

Return of the envoys to Ariaeus. He declines the offer, because of the difficulties in which it would involve him, and proposes that the Greeks shall join him in his retreat. This too Clearchus leaves undecided.

1. Φαλίνος μὲν δὴ ᾤχετο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦγον, Προκλήης καὶ Χειρίσοφος· Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαίη^{45b} Ἀριαίος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· “ἀλλ’ εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός.”²³ εἰ δὲ μὴ, αὐτὸς⁹ πρῶτ’ ἀπιέναι φησίν.” 2. Ὁ δὲ Κλέαρχος εἶπεν, “Ἄλλ’ οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὅποιον ἂν τι ὑμῖν¹⁷ οἴσθῃ⁴⁵ μάλιστα συμφέρειν.” Ὁ τι δὲ ποιήσοι,⁴⁵ οὐδὲ τούτοις εἶπε.

Clearchus' orders,—“We cannot go against the King who is now beyond the Tigris,—nor can we stay here: the best course is to join Cyrus' friends.” Clearchus takes the command by tacit consent as the most capable.

3. Μετὰ δὲ ταῦτα ἡδὴ ἡλίου δύνοντος²⁷ συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιάδε· “Ἐμοί, ὦ ἄνδρες, θυομένων ἰέναι^{29a} ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν²⁵ καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.”^{29a} 4. ἰέναι δὲ παρὰ τοὺς Κύρου φίλους²⁶ πάννυ καλὰ ἡμῖν τὰ ἱερά ἦν. Ὡς οὖν χρὴ ποιεῖν· ἀπιόντας δειπνέειν ὃ τι τις ἔχει· ἐπειδὰν δὲ σημήνην⁵² τῷ κέρατι ὥς ἀναπαύεσθαι, συσκευάζεσθαι· ἐπειδὰν δὲ τὸ δεύτερον,

ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ,¹⁶ τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω.”

5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. Καὶ τὸ λαιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ' ἄλλοι ἄπειροι ἦσαν.

6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἦν^{14a} ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης,^{67a} σταθμοὶ τρεῖς καὶ ἑνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι^{43a, 06c} ἑξήκοντα καὶ τριακόσιοι.

First desertion. The Greeks set out, and join Ariaeus, with whom they form a solemn covenant.

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλοκύθης μὲν ὁ Θρηξ ἔχων τοὺς τε ἱππέας τοὺς μεθ' ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἠτομόλησεν πρὸς βασιλέα.

8. Κλέαρχος δὲ τοῖς ἄλλοις¹⁷ ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνουῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων⁶⁸ καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὅπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε^{69a} προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως.

9. Ταῦτα δ' ὤμοσαν, σφάζαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

Ariaeus is asked what his plans are. Instead of returning by the way by which they came, where all the provisions were eaten up, he proposes to take them a longer way: the main thing is to get away from the King's army as quickly as possible.

10. Ἐπεὶ δὲ τὰ πιετὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· “Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ⁵¹ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνῶμην ἔχεις περὶ τῆς πορείας, πότερον ἀπιμεν ἢ περ¹⁰ ἤλθομεν, ἢ ἄλλην τινὰ ἐννενοηκέναι δοκεῖς ὁδὸν κρείττω.”

11. Ὁ δ' εἶπεν· “Ἦν μὲν ἤλθομεν ἀπιόντες^{68c} παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ἰπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν²⁸ τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν

εἶχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατε-
δαπανήσαμεν. Νῦν δ' ἐπινουῶμεν πορεύεσθαι μακροτέραν μὲν,
τῶν δ' ἐπιτηδείων^{28a} οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν
τοὺς πρώτους σταθμοὺς^{14a} ὥς ἂν δυνώμεθα μακροτάτους,^{5b} ἵνα ὥς
πλεῖστον ἀποσπασθῶμεν⁵⁰ τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ
ἅπαξ δύο ἢ τριῶν ἡμερῶν ὁδὸν^{14a} ἀπόσχωμεν, οὐκέτι μὴ δύνηται
βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ
τολμήσει ἐφέπεσθαι· πολλὸν δ' ἔχων στόλον οὐ δυνήσεται ταχὺ
πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων^{28a} σπανιεῖ. Ταύτην,"
εἶπε, "τὴν γνώμην ἔχω ἔγωγε."

*Fortune dictates a less cowardly policy. They soon find themselves
near the King's camp.*

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλῃ¹³ δυναμένη ἢ ἀπο-
δρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ
ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λοχισόμενοι
ἡξεῖν ἅμα ἡλῆφ' δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ
τοῦτο^{14b} μὲν οὐκ ἐψεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δέιλῃν ἔδοξαν
πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ^{62b} ἔτυχον ἐν
ταῖς τάξεσιν ὄντες⁵⁰ εἰς τὰς τάξεις ἔθειον, καὶ Ἀριαῖος, ἐτύγχανε
γὰρ ἐφ' ἀμάξης πορευόμενος διότι⁵¹ ἐτέρωτο, καταβὰς ἐθωρακί-
ζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὠπλίζοντο, ἤκον λέγοντες οἱ
προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν,⁴⁶ ἀλλ' ὑποζύγια
νέμονται. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς που ἐστρατοπε-
δεύετα βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ
πρόσω.

*Clarchus, however, marches on, and at nightfall bivouacks not far
from the Persians, who are seized with a panic, and on the following
morning are nowhere to be seen.*

16. Κλέαρχος δὲ ἐπὶ μὲν τῶν πολεμίους οὐκ ᾔγιν· ἦδει γὰρ
καὶ ἀπειρηκότας^{43c} τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ
ὁψέ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε φυλαττόμενος, μὴ δοκοίη^{43d}
φεύγειν, ἀλλ' εὐθύρρον ἄγων ἅμα τῷ ἡλίῳ δυομένη εἰς τὰς ἐγγυ-
τάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο
ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν
ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύ-
σαντο,³³ οἱ δὲ ὑστέριοι σκοταῖοι προσιώντες, ὥς ἐτύγχανον ἕκαστοι,

ἠυλίζοντο,⁸² καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν.⁴⁹ ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων^{21a} καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη, οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ^{19a} τοῦ στρατεύματος. Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε.

Groundless panic in the Greek quarters, which is allayed by a simple device.

19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι¹⁵ φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἥλειον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα,^{58b} ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλληνας, ἥπερ εἶχον, ὅτε ἦν ἡ μάχη.

CHAPTER III.

Proofs of the King's fright. He sends next morning to propose negotiations for peace. Clearchus displays his forces.

1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῇδὲ δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ^{19c} πέμπων τὰ ὄπλα παραδιδόναι^{44a} ἐκέλευε, τότε δὲ ἅμα ἡλίψ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν^{58a} τότε τὰς τάξεις ἐπισκοπῶν,⁵⁹ εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρισ ἂν σχολάσῃ.⁵² 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι,^{29d} πάντῃ φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα^{52a} καταφανῇ εἶναι,

ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοῖς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς¹⁸ ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλονται.⁴⁵ Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες, οἷτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως^{8a} τοῖς Ἑλλῃσιν ἀπαγγέλλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

Clearchus replies that they must fight first, for they have no breakfast. The King consents to a truce and to show them where provisions are to be got. After some delay Clearchus agrees to this.

5. Ὁ δὲ ἀπεκρίνατο· “Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης^{26a} δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλῃσι μὴ πορίσας^{58c} ἄριστον.” 6. Ταῦτα ἀκούσαντες^{58b} οἱ ἄγγελοι ἀπήλαυνον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν.^{29a} ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν^{43b} λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἀξουσιν^{50c} ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δὲ ἡρώτα, εἰ αὐτοῖς¹⁷ τοῖς ἀνδράσι σπένδοιτο⁴⁵ ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, “Ἀπασιν,” ἔφασαν, “μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.”⁵⁸ 8. Ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ τε καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· “Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ^{43d} ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι,” ἔφη, “καὶ τοῖς ἡμετέροις στρατιώταις¹⁶ τὸν αὐτὸν φόβον παρέσεσθαι.” Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

Following their guides, the Greeks march through a country intersected by canals, which appear to have been filled in order to scare them by the difficulty of the march. Clearchus as an officer.

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιήσάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὡπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις¹⁶ καὶ αὐλῶσιν ὕδατος πληρεσιν, ὥς^{49, Obs.} μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ'

ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν,^{29a} ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν αὐν,^{30a} καὶ αἶμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ^{30b} συσπουνδάξιν. 12. Καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ τριάκοντα ἑτη^{31a} γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπουνδάζοντα,^{32a} προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ³³ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος·^{34a} οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνουτο³⁵ τοῖς Ἑλλήσι δεινὰ εἰς τὴν πορείαν, τούτου^{36a} ἕνεκα βασιλέα ὑπώπτευν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.

They obtain provisions, corn and dates, and date-wine.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν^{44a} τὰ ἐπιτήδεια. Ἐνῇν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλήσιν ἔστιν ἰδεῖν, τοῖς οἰκέταις⁴⁷ ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τὸ ἥκάλλος^{48b} καὶ τὸ μέγεθος, ἣ δὲ ὄψις ἡλέκτρον⁵⁰ οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγές δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοῖνιξ, ὅθεν ἐξαιρεθείη^{40b} ὁ ἐγκέφαλος, ὅλος αὐαίνεται.

Embassy from the King. Tissaphernes, professing his anxiety to serve the Greeks, asks them why they have made war against Artaxerxes.

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς⁴⁶ οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνέως τοιαύδε·

18. “Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ, ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα πεπτωκότας,^{48c} εὖρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. 19. Ταῦτα δὲ γνοὺς ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο,^{54b} ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα^{48c} πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων^{21a} οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ¹⁸ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, εἴθθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τούτῳ τοῖς παρούσι νῦν μετ’ ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος^{67a} ἔνεκεν ἐστρατεύσατε ἐπ’ αὐτόν. Καὶ συμβουλευώ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾦ⁵⁰ ἑάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ’ αὐτοῦ διαπραξασθαι.”

Clarchus explains that they have no personal hostility to the King, but that having taken service under Cyrus they thought it ungrateful to desert him as soon as he declared to them their destination: they would show the same readiness to meet kindness on Artaxerxes' part, while resolved at the same time to resist injustice.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· “Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολεμήσοντες,^{50a} οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρος εὑρισκεν, ὡς καὶ σὺ ἐν οἴσθα, ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι^{67a} καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἦδη αὐτὸν ἐωρῶμεν⁵² ἐν δεινῷ ὄντα, ἥσχυνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.^{59a} 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ¹⁸ ἀντιποιοῦμεθα τῆς ἀρχῆς,²³ οὔτ' ἔστιν ὅπου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτείνειν ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ^{53c} ἀδικοῦντα^{58c} μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἑὰν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη,^{53b} καὶ τούτου εἰς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες.”

On the third day Tissaphernes returns and reports that the King has yielded to his entreaties, and will allow the Greeks a peaceful passage, under his guidance, through his dominions, on condition that they do no damage, and pay for their provisions. Both sides swear to this compact, and Tissaphernes retires to make his arrangements.

24. Ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· “Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ’ ἐκείνου· μέχρι δ’ ἂν ἐγὼ ἦκω⁵² αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ’ οἱ Ἕλληνες ἐφρόντιζον.⁵³ τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι⁵⁴ αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάνν πολλῶν ἀντιλεγόντων,^{57, 58d} ὡς οὐκ ἄξιον εἶη βασιλεῖ ἀφείναι τοὺς ἐφ’ ἑαυτὸν στρατευσαμένους. 26. Τέλος δ’ εἶπε· “Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ’ ἡμῶν, ἥ μὴν φιλίαν^{5b} παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ’ ἂν μὴ ᾖ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ’ αὖ ἡμῖν δεήσει ὁμόσαι, ἥ μὴν πορεύεσθαι ὡς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅπότεν μὴ⁶² ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξιν τὰ ἐπιτήδεια.” 28. Ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδωσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· “Νῦν μὲν δὴ ἄπειμι ὡς^{67c} βασιλέα· ἐπειδὴν δὲ διαπράξωμαι⁶⁸ ἃ δέομαι, ἦξω συσκευασάμενος ὡς ἀπάξων^{69a} ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.”

CHAPTER IV.

Long delay, during which overtures are made to Ariæus to induce him to return to his allegiance. The Greeks protest against further waiting, thinking that the King is merely gaining time to collect troops and to cut off their retreat.

1. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι^{68f} ἡμέρας^{14a} πλείους

ἡ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρσυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ^{52a} μνησικακήσιν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας,^{52b} μὴδὲ ἄλλου μηδενὸς τῶν παρψχημένων. 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες⁵³ τοῖς Ἑλλήσι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρρεσκον,^{54a} ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. “Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο,^{54b} ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι^{17b} φόβος εἴῃ ἐπὶ βασιλέα μέγαν στρατεύειν;^{54d} Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν⁵⁵ διὰ τὸ διεσπάρθαι αὐτῷ¹⁷ τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλυσθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτειχίζει, ὥς ἄπορος ἢ⁵⁶ ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας ἐς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν⁵⁷ τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπῆλθομεν.”

Clarchus points out that being without provisions, without cavalry, and with broad rivers to cross, it is their best policy not to break the truce, and so make the whole country hostile, but to trust to the King's promises.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν,¹⁸ “Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ', ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐν πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὅθεν ἐπισιτιούμεθα.^{58a} αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτ' ἂν ποιούντων^{58b} ἡμῶν εὐθὺς Ἀριαῖος ἀποσταίῃ· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται,^{58c} ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοι ἡμῖν ἔσονται. 6. Ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν^{17c} ἔστι^{58d} διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων^{58e} πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέῃ, ἱππεῖς εἰσὶν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστοι ἀξιοί· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν;^{58e} ἡττωμένον δὲ οὐδένα οἶόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ὃ οὕτω πολλά ἔστι τὰ σύμμαχα, εἴπερ προθυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὃ τι δεῖ⁵⁹ αὐτὸν ὁμῶσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς

ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα^{5b} ποιῆσαι "Ελλησί τε καὶ βαρβάροις." Τοιαῦτα πολλὰ ἔλεγεν.

Tissaphernes returns, and the retreat is begun. The Greeks and the Persians have separate camps, Ariaeus joining the latter. Jealousies and bickerings between the two.

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύναμιν, ὡς εἰς οἶκον ἁπῶν,^{5a} καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένον καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντα, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων^{2a} παρασάγγην^{14a} καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. 11. Ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις·¹⁵ ὥστε καὶ τοῦτο ἔχθραν παρείχε.

They pass the Median wall and two canals from the Tigris, and at last come to Sittake. The Greeks encamp here; the Persians move forward and cross the river.

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας²¹ καλούμενον τείχος, καὶ παρῆλθον εἰσω αὐτοῦ. Ἦν δὲ φέκοδομημένον πλίνθοις ὀπταῖς^{19a} ἐν ἀσφάλτῳ κειμέναις, εὗρος^{14b} εἴκοσι ποδῶν,^{20a} ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος^{2a} οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· αἶται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνηντο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρώται³ μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχτοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ^{17b} ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πέντε καὶ δέκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγά-

λου^{57a} καὶ καλοῦ καὶ δασέος παντοίων δένδρων.^{58a} οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν.

A messenger from Ariaeus warns the Greeks to guard against a treacherous attack, and tells them that Tissaphernes intends to break down the bridge across the Tigris, and so entrap them.

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες⁵⁹ πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι^{60b} Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὦν^{60a} τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι “αὐτός εἰμι ὃν ζητεῖς,” εἶπεν ὁ ἄνθρωπος τάδε· “Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρψ καὶ ὑμῖν⁶¹ εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται.^{62a} τῆς νυκτὸς^{62b} οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον⁶³ παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, ἐὰν δύνῃται, ὥς μὴ διαβῇτε,⁶⁴ ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ⁶⁵ καὶ τῆς διώρυχος.” 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον⁶⁶ καὶ φράζουσιν ἃ λέγει.⁶⁷

One of the officers points out that with an attacking force on this side of the river, it was not likely that the Persians would cut off their retreat by breaking down the bridge, so that they probably wished merely to prevent the Greeks from breaking it down and settling in a district which was well provisioned and well protected.

Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς “οὐκ ἀκόλουθα εἶη^{68b} τό τε ἐπιθήσεσθαι καὶ λύσειν τὴν γέφυραν. Δῆλον γάρ, ὅτι ἐπιθεμένους^{68a} ἢ νικᾶν δεήσει, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; Οὐδὲ γάρ, ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθῶμεν.^{69a, 47} 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης^{69b} τῆς γεφύρας οὐχ ἔξουσιν^{70b} ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.” 21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἴη⁷¹ χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλὰ καὶ κῶμαι ἐνεῖσι καὶ πόλεις πολλὰ καὶ μεγάλαι

22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφαιεν,^{48b} ὁκνοῦντες, μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένειαν^{48a} ἐν τῇ νήσῳ, ἐρύματα^{5b} ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοντες ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων,²⁵ εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἐπεμψαν· καὶ οὔτε ἐπέθετο οὐδείς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων,^{21a} ὥς οἱ φυλάττοντες ἀπήγγελλον.

They cross the Tigris, and march up its left bank. Persian reinforcements arrive, but are scared by the appearance of the Greek force.

24. Ἐπειδὴ δ' ἔως ἐγένετο,⁵² διέβαινον τὴν γέφυραν ἑξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους⁸ Ἑλλήνων, ὥς διαβαινόντων²⁵ μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν εἰ διαβαίνουσιν⁴⁵ τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχeto ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη, ἥ ὄνομα Ὀπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν¹⁸ ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἑκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων^{58a} βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει.

26. Ὁ δὲ Κλέαρχος ἡγήτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφωστάμενος. Ὅσον δ' ἂν χρόνον^{11a} τὸ ἡγούμενον τοῦ στρατεύματος^{21a} ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι⁴⁵ πάμπολυ εἶναι, καὶ τὸν Πέρσῃ ἐκπεπλήχθαι θεωροῦντα.^{58b}

They continue their march to opposite Caenae, plundering on the way the villages which belonged to Parysatis, the mother of Cyrus.

27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἑρήμους ἑξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς

Κύρου καὶ βασιλέως μήτρος. Ταύτας Τισσαφέρνης Κύρῳ¹⁸ ἐπεγγελὼν διαρπάσαι^{29a} τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολλὸς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾤκειτο μεγάλη καὶ εὐδαίμων, ὄνομα Καίναϊ, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυροὺς, οἶνον.

CHAPTER V.

Clearchus, anxious to allay rising suspicions and jealousies, has an interview with Tissaphernes.

1. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων.²⁸ Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλῇ. 2. Ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει¹⁸ καὶ, εἴ πως δύναιτο,³⁸ παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι.^{52a} καὶ ἔπεμψέ τινα ἐροῦντα,^{50a} ὅτι συγγενέσθαι αὐτῷ χρήζει. Ὁ δὲ ἐτοίμως ἐκέλευεν ἤκειν.

'Mutual suspicions often lead to violent outbreaks, even when they are unjust or groundless. This want of confidence between us is too plain, though I see no real ground for it.'

3. Ἐπειδὴ δὲ ξυνήλθον, λέγει ὁ Κλεάρχος τάδε· “Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγενημένους^{48c} καὶ δεξιὰς δεδομένας μὴ ἀδικήσιν^{48a} ἀλλήλους· φυλαττόμενον^{41b} δὲ σὲ ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινουῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν,^{29a} ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν,^{52a} ἐποίησαν ἀνήκεστα κακὰ¹³ τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους

τοιούτων οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις^{19a} μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

‘First, our solemn oaths should prevent it, for none can escape the punishment of the gods; but apart from that, our own interest forbids our injuring you.’

7. Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν²² ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων²³ σύνοιδεν αὐτῷ παρημεληκῶς, τούτων ἐγὼ οὐποτ’ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα, οὐτ’ ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων^{28c} ἀποφύγοι, οὐτ’ εἰς ποῖον σκότος ἀποδραΐη, οὐθ’ ὅπως ἂν εἰς ἐχρὸν χωρίον ἀποσταίῃ. Πάντῃ γὰρ πάντα τοῖς θεοῖς¹⁸ ὑποχα καὶ πανταχῇ πάντων²⁵ ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκων οὕτω γιγνώσκω, παρ’ οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ’ ἀνθρωπίνων^{21a} σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων^{28a} οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον^{2a} δ’ ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας^{28a} ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν,^{23c} ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον πολεμήσομεν;

‘For myself, the same reasons of mutual service which attached me to Cyrus should attach me to you, who are his successor in his satrapy. This army of mine would be invaluable to you in putting down the enemies that surround it.’

‘Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων²⁶ ἑμαυτὸν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,^{42a} νομίζων τῶν τότε^{2a} ἱκανώτατον εἶναι εὖ ποιεῖν ὃν βούλοιο·⁴³ σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χώραν ἔχοντα^{42c} καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἥ Κίρος πολεμία^{5b} ἐχρήτο, σοὶ ταύτην ξύμμαχον ὁσαν. 12. Τούτων δὲ τοιούτων ὄντων,²⁵ τίς οὕτω μαίνεται, ὅστις οὐ βούλεται⁴³ σοι φίλος εἶναι; Ἀλλὰ μὴν,—ἔρῳ γὰρ καὶ

ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσασθαι^{53a} φίλον ἡμῖν εἶναι· 13. οἶδα μὲν γὰρ ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα^{53b} αἰὲ τῇ ὑμετέρᾳ εὐδαιμονίᾳ.¹⁷ Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ, ποῖα δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης.⁵⁵ 14. Ἀλλὰ μὴν ἔν γε τοῖς περίξ οἰκοῦσι σὺ εἰ μὲν βούλοιτο τῷ φίλος εἶναι, ὥς μέγιστος ἂν εἴης,^{55c} εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἧς^{4a} σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμρὶ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστόν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσασαι τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν,^{55c} ὥστε σε πείσαι λέγων,⁹ ὥς ἡμεῖς σοι ἐπιβουλεύομεν."

Tissaphernes' reply. 'You have no reason for suspecting me or the King. If we wished to destroy you we could do it easily enough; we have force enough, and positions enough where we could hold you in check, or, even if these failed, we could starve you into submission.'

Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ᾤδε ἀπημείφθη·

16. "Ἀλλ' ἡδομαι μὲν, ὦ Κλέαρχε, καὶ ἀκούων^{55a} σου φρονίμους λόγους·⁵³ ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευοίς, ἅμα ἂν μοι δοκεῖς καὶ σταντῷ κακόνους εἶναι.⁵⁵ Ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα^{55a} ἀπολέσαι, πότερὰ σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων^{55a} ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν^{17c} ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν^{55c} ἀπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅποσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.^{55c} 19. Εἰ δ' ἐν πᾶσι

τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ²⁵ ἔστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες^{25c} λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύνασθε.

'With this open power it would be mere folly to have recourse to perjury and fraud. I am only inspired by an honest wish to serve the Greeks.'

20. Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ὑμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα,^{24b} ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς; 21. Παντάπασι δὲ ἀπόρων²¹ ἔστι καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἔσμεν. 22. Ἀλλὰ τί δὴ, ὑμᾶς ἐξόν²² ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν; Εἰ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἰτίος τὸ τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι,^{22a} καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. 23. Ὅσα^{23b} δέ μοι ὑμεῖς χρήσιμοι ἔστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων^{23c} καὶ ἕτερος εὐπετῶς ἔχοι."

Convinced of Tissaphernes' honesty, Clearchus agrees to a conference at which those who have been thus sowing dissension and suspicion are to be given up for punishment.

24. Ταῦτα εἰπὼν ἔδοξε^{24a, 24b} τῷ Κλεάρχῳ ἀληθῇ λέγειν· καὶ εἶπεν "Οὐκοῦν," ἔφη, "οἵτινες, τοιούτων ὑμῖν εἰς φιλίαν ὑπαρχόντων,²⁴ πειρῶνται διαβάλλοντες^{24c} ποιῆσαι πολεμίους ἡμᾶς, ἀξιοὶ εἶσι τὰ ἔσχατα παθεῖν;" 25. "Καὶ ἐγὼ μὲν γε," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ μοι^{25a} οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὥς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ στρατιᾷ." 26. "Ἐγὼ δέ," ἔφη ὁ Κλέαρχος, "ἄξω πάντας· καὶ σοὶ αἶθ' ὀφείλω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω." 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος, τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο. Τῇ δὲ ὑστεραίᾳ^{27a} ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς ᾗ ἦν πάνυ φιλικῶς οἰόμενος^{27b} διακεῖσθαι τῷ Τισσαφέρνει, καὶ ᾧ ἔλεγεν ἐκείνος ἀπήγγελλεν· ἔφη τε χρήναι

ἵεναι παρὰ Τισσαφέρην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι⁴⁸ διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτει δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ¹⁸ καὶ ἐπιβουλευόντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ᾗ^{50, 47} Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι.

The soldiers object, but at Clearchus' instance five generals and twenty captains are sent.

Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ^{52a} ἵεναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μὴδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο⁵² πέντε μὲν στρατηγοὺς ἵεναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιωτίας, Μένων Θεσσαλός, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῖς· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον.

The generals are arrested, and the captains and such Greeks as were near are massacred. While the army are preparing to defend themselves, Ariaeus comes and reports that Clearchus has been killed as a perjurer and a breaker of treaties, that Proxenus and Menon are preserved for declaring the plot, and that the King demands their arms.

32. Οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον⁵ ξυνηλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὅτινι ἐντυγχάνοιεν^{40b} Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἐκτείνον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρῶντες καὶ ὃ τι ἐποίουν⁴⁵ ἡμφιγνούν, πρὶν Νίκαρχος Ἀρκὰς ἦκε^{52a} φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγεννημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες

μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τιτσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· 36. ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. Οὐδοὶ ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι⁴¹ τὰ παρὰ βασιλέως.³⁶ 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι⁵⁰ τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγαεν ἀπὼν⁵⁰ ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπισιτιζόμενος. 38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· “Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιωρκῶν⁵⁰ τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν⁶ δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. Ὑμᾶς δὲ ὁ βασιλεὺς τὰ σπλά¹⁸ ἀπαιτεῖ· αὐτοῦ²¹ γὰρ εἶναι φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου.”

Cleanor taunts Ariaeus with his treachery, and Xenophon suggests that Menon and Proxenus, as friends of the King, should be sent back as most likely to arrange matters agreeably to him.

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· “ὦ κάκιωτε ἀνθρώπων²¹ Ἀριαῖε καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τιτσαφέρνῃ τῷ ἀθωωτάτῳ τε καὶ πανουργωτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, [ὡς] ἀπολωλέκατε, καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε.” 40. Ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων⁵⁰ φανερὸς ἐγένετο Τιτσαφέρνῃ τε καὶ Ὀρόντῃ καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις.” 41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· “Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλυε⁵³ τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιωρκούντας· Πρόξενος δὲ καὶ Μένων ἐπεὶ εἰσιν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι φίλοι γε ὄντες⁵⁸ ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιωτα συμβουλεύειν.” 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CHAPTER VI.

Life and character of Clearchus. At the end of the Peloponnesian war he was put in command of a Spartan army against Thrace, but, on refusing to obey a recall, he was condemned to death in his absence. Abandoned by the Spartans, he obtained funds from Cyrus, and carried on the war on his own account till he joined Cyrus.

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς^{14b} ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος⁸ ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ²² ἔχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν^{23a} τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνην ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος, ὡς ἐδύνατο, παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων^{20a} τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θρᾷξιν.¹⁶ 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι, ἥδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ᾤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν^{21a} ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς. 5. Ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θρᾷξι, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν²⁰ διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος²⁵ τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐ πολεμήσων.

He was a genuine soldier, not only fond of soldiering, and giving up a life of ease for one of toil, but full of tact, a strong disciplinarian, winning his power over his soldiers by respect and awe rather than by affection and kindness.

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς²¹ ἔργα εἶναι, ὅστις, ἐξὸν²¹ μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ, ὥσπερ εἰς ἄλλην τινὰ ἡδονήν, ἤθελε δαπανᾶν εἰς

πόλεμον. 7. Οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ αὐτὴν ταύτην ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς²⁸ ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. Καὶ ἀρχικὸς δ' ἐλέγετο^{28a, Obs.} εἶναι, ὥς δυνατόν ἐκ τοῦ τοιούτου τρόπου, οἷον κάκεῖνος εἶχεν. 8. Ἰκανὸς μὲν γάρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι⁴⁴ ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν, ὥς πειστέον εἴη^{43b} Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς⁹ εἶναι· καὶ γὰρ ὁρᾶν^{29o} στυνγνὸς ἦν καὶ τῇ φωνῇ τραχύς· ἐκόλαζέ τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ μεταμέλειν^{40a, Obs.} ἔσθ' ὅτε. 10. Καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγήτο ὄφελος εἶναι. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων²⁴ ἀφέεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ²³ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυνγνὸν⁸ τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφάνετο.⁴⁰ 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἀρξομένους^{30a} ἀπείναι, πολλοὶ αὐτὸν ἀπέλιπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὡμός· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φίλος^{19a} μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. 14. Ἐπεὶ δὲ ἥρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἥδη μεγάλα ἦν τὰ χρησίμους^{5b} ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι^{29a} αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιούτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

Proxenus on the other hand, setting his face against all wrong-doing and injustice, was popular with the better class of his soldiers, but was too lenient to keep in check those who were inclined to be insubordinate.

16. Προξένος δὲ ὁ Βοιωτίας εὐθὺς μὲν μειράκιον ὧν ἐπεθύμει

γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν²⁹· ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανός⁹ ἤδη νομίσας εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσούτων²³ δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὖ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων²³ τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν²⁵ δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἰκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος⁵⁹ μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπωτεῖν ἐκείνῳ. 20. Ὡς οὖν δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ^{62a} ἐπαινεῖν; Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὡς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

Menon's character. The clew to it is the love of gain. In pursuing this object he looked upon truth and honesty as mere folly: perjury and falsehood were his ordinary weapons, which he used against friends rather than foes, as an easier prey. All his influence over his soldiers was due to communion in crime. His fate only delayed. The other generals.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν⁵⁹ μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι,⁵⁰ ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὧν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιорκεῖν τε καὶ ψεύδεσθαι καὶ ἑξαπατᾶν· τὸ δ' ἀπλοῦν⁵ καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ^{40b} φίλος εἶναι, τούτῳ ἐνδηλος ἐγίνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς^{36b} κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν αἰετὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὄν^{43c} ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν

ἀν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὃς εὖ ὠπλισμένους ἐφοβεῖτο, τοῖς δ' ὅσοις καὶ ἀλήθειαν ἀσκούσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἑξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ^{83a} πανούργον τῶν ἀπαιδεύτων^{81a} αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχειρεῖ πρωτεύειν φίλῳ, διαβάλλων τοὺς πρώτους, τούτους ψέτο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξιῶν ἐπιδεικνύμενος,⁸⁵ⁱ ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἀν^{84b} ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῇ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, ταῦτ' ἐστὶ. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλείᾳ ξὺν Κύρῳ, ταῦτ' ἀπεποιήκως^{88d} οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς,¹⁴ ὥς περ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιῶς, καὶ τοῦτ' ἀπεθανέντην. Τούτων δὲ οὐθ' ὡς ἐν πολέμῳ κακῶν οὐδεὶς κατέγελα, οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἦστην δὲ ἄμφω ἄμφι τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

SYNTAX AND NOTES.

RULES OF GREEK SYNTAX.

Observation.—The rules that follow are written, as far as differences of idiom will allow, on the lines of the First Memorial Syntax in the Public School Latin Primer, which it is supposed that the pupil will have learnt. Some few rules, such as those on the Composite Subject, have consequently been omitted.

On Agreement.

1. A Finite Verb agrees with its Subject in Number and Person.

Exceptions.—(a) A Plural Subject of the neuter gender is followed by a verb in the singular; *ἀβατά ἐστι τὰ ὄρη*, 'the mountains are impassable.'

(b) A Dual Subject of the masculine or feminine gender may be followed by a verb in the plural, *ὡς εἶδότην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτης, ἡσπάσαντο ἀλλήλους.*—XEN.

(c) A Singular Subject, implying multitude, may be followed by a plural verb, when the act is done by the individuals and not by the body as a whole, *τὸ πλῆθος οἴονται* (THUC. i. 20), 'the multitude think.' The following is a good example of the two constructions :—*τὸ στράτευμα ἐπορίζετο σίτον, κόπτοντες τοὺς βοὺς* (XEN. *Anab.* ii. i. 6), where the army provided itself with meat, but individual soldiers were the butchers.

(d) The verb is sometimes attracted to the number of the complement.

2. An Adjective or Participle agrees with that to which it is in attribution in number, gender, and case.

Exc.—(a) A neuter adjective may be added as predicate to a masculine or feminine noun, when it denotes an essential quality, *ε.γ. ἀσθενέστερον γυνὴ ἀνδρός*, 'a woman is a weaker (creature) than a man.'

(b) The adjective belonging to the subject is sometimes attracted to the gender of the complement, as *ἦσαν δὲ ταῦτα δύο τεύχη* (XEN. *Anab.* i. 4. 4), where *ταῦτα* = *αἱ πόλαι*.

3. A Substantive agrees in case with that to which it is in apposition.

- (a) Hence many verbs of asking, teaching, concealing, clothing, depriving, etc., take two Accusatives, one of the person, the other of the thing; ἀφαιρείσθαι τοὺς οἰκοῦντας Ἕλληνας τὴν γῆν, 'to take away the land from the Greeks who were inhabiting it.'—XEN. *Anab.* i. 3. 4.

14. The Accusative of Extent is used after verbs, participles, and adjectives, to express—

- (a) Measure of space and time, answering to the questions, How far? How long? διεῖχον ἀλλήλων ὡς τριάκοντα στάδια.—XEN. *Anab.* i. 2. 4. ἔμεινεν ἡμέρας πέντε, i. 2. 6.
- (b) The object in respect of which what is stated about the subject is true, *i.e.* how far it extends (Accusative of Respect), ἀλγῶ τὴν κεφαλὴν, 'I have an aching in the head, a headache.'

The Dative.

15. The fundamental notion of the Dative case is that of nearness and contact. It is the case of the Recipient, and also expresses some relations which are expressed by the Latin Ablative.

16. The Dative of the Recipient follows all words which imply actual nearness, or the bringing of a thing near to body or mind. Such are words which express likeness or unlikeness, agreement and disagreement, advantage and disadvantage, pleasing and displeasing; and verbs of giving, showing, telling, and obeying, and their contraries.

17. The Dative may be added anywhere to mark the person concerned in the doing of an action, or the existence of a quality, or for whose interest the action takes place or the quality exists, *e.g.* Σόλων τοῖς Ἀθηναίοις νόμους ἔθηκε, 'Solon made laws for the Athenians;' τέθνηκα ὑμῖν, 'I am dead as far as your interest in me goes.' To this head belong—

- (a) The Dative of the Personal Pronoun, which refers to the whole sentence rather than to any particular word in it, and is called the Ethic Dative; τί σοι μαθήσομαι, 'what would you have me learn?'
- (b) The Dative with ἔστι, γίγνεται, which implies possession or gain.
- (c) The Dative, used for the case of the Agent after Verbal Adjectives in -τος and -τος, and after Passive verbs, especially in the Perfect and Pluperfect; the doer of the action being most concerned in the action necessary or possible to be done, and in the fruit of it when completed. ὠφελήτῃα σοι ἢ πόλις ἐστίν, 'you must help your country,' XEN.; τί πέπρακται τοῖς ἄλλοις; 'what has been done, as far as the others are concerned?'

18. A Dative is sometimes used by Attraction as Complement to an Infinitive which is referred to a word in the sentence, that is in the Dative,

as its subject ; as *εὐδαίμωνσιν ὑμῖν ἐξεστί γίγνεσθαι*, 'it is open to you to become prosperous.'

19. The Dative takes the place of the Latin Ablative in expressing—

- (a) The instrument, cause, or manner of an action : *τοῖς μέγεσι τῶν δδῶν ἀσθενής*, 'weak because of the great distances.'
- (b) The measure of excess or defect : *πολλῷ μείζων*, 'much greater ;'
- (c) The place where (rarely in prose), or the time when, an action occurs : *Μαραθῶνι*, 'at Marathon' (really Locative), *τετάρτῳ ἔτει*, 'in the fourth year.'

The Genitive.

20. The idea that underlies the Genitive case is that of detachment or separation. It is the classifying case, or the case of predication, and is in many instances equivalent to an adjective, or to the first member of an English compound noun, as *λόγων ἀγών*, 'a word-contest ;' *κράνος χαλκοῦ*, 'a brazen helmet.'

21. The Subjective Genitive denotes the Author or Possessor, or that to which an action or quality belongs, or is natural.

- (a) A Genitive of Partition, or of the thing measured or distributed, is added to numerals and superlatives, and to words of quantity, and also to words which imply *sharing*. *πάντων ἀριστος*, 'bravest of all ;' *μετεδίδωσαν ὃν εἶχον ἕκαστοι*.—XEN. *Anab.* iv. 5. 6.

- (b) A Partitive Genitive is not unfrequently used in Greek without any governing word (compare the French use of *du, des*).

22. The Objective Genitive is added to Substantives and Adjectives, derived from transitive verbs, or containing a transitive idea, and corresponds to the object which the verb itself would govern ; *τούτων ἰδρις*, 'acquainted with these things.'

23. The same Genitive is added to all words which imply a physical or mental aim, and to express the object of a sensation or a desire ; *ἤμαρτε τοῦ σκόπου*, 'he missed the mark ;' *ἐπὶ Κρήτης*, 'in the direction of Crete.'

Obs.—Verbs of hearing and learning often take a genitive of the person and an accusative of the thing heard ; *ταῦτά σου ἤκουσα*, 'I heard this from you.'

24. The Genitive of Ablation is joined to words which imply origin, separation, hindering, depriving, and differing : *διεἶχον ἀλλήλων*, 'they were distant from each other ;' *Δαρεῖου καὶ Παρυσάτιδος γίγνονται παῖδες δύο*, 'of Darius and Parysatis two sons were born.'—XEN. *Anab.* i. 1. 1.

25. The Genitive of Relation or Reference is added to comparatives and to words implying superiority or inferiority, dominion and submission : *ἀμείνων τοῦ πατρός*, 'better than his father ;' *τῆς χώρας ἀρχεῖν*, 'to rule over the province.' Also to some adverbs of relative position, as *εἰσω τῆς τάφρου*, 'within the trench.'

- (a) To this head belong the Genitives of Price and Measure: πολλοῦ ἀξίος, 'of great value;' ποταμὸς εὖρος πλέρου, 'a river one hundred feet wide.'

26. The same Genitive is added to many adjectives and adverbs and interjections, to point out the person or thing to which they refer. It may often be translated by 'in' or 'in respect of,' e.g. τέλειος τῆς ἀρετῆς, 'perfect in virtue,' οἰμοὶ τῆς τύχης, 'woe is me for my fortune.'

- (a) It is also added to verbs and adjectives which imply fulness and plenty or their opposites (sometimes called the Genitive of Material): πλήρης ἰχθύων, 'full of fish.'

- (b) And to words of accusing, condemning, and acquitting, and of praise and blame, to denote the matter of the charge or commendation: φόνου διώκειν, 'to prosecute for murder.'

27. The Genitive case with the participle (the Genitive Absolute) is used to indicate the circumstances under which an action takes place, or which limit it, and may therefore be classed under this head.

28. Time, and sometimes space, within which, is put in the Genitive case, as τῆς ἐπιούσης νυκτός, 'at some point in the following night;' τῇ ἐπιούσῃ νύκτι, 'for the whole of the following night.'

The Verb Infinite.

29. The Infinitive is the noun-form of the verb, and is inflected by prefixing to it the different cases of the neuter article τό. Its oblique cases, when thus inflected, may be governed by prepositions, and may follow most of the constructions which belong to the case. It governs the same cases as the verb finite.

It is used—

- (a) As Subject or Object to another verb, or as Predicate with a copulative verb: ἐξῆν μένειν, 'it was in their power to stay;' αἰροῦνται πολεμεῖν, 'they choose war.'
- (b) Obliquely, with an accusative of its subject (§ 43).
- (c) Prolatively, in order to define more completely the words to which it is joined. In this sense it corresponds to the use of the Accusative (§ 13): δευρὸς λέγειν, 'skilled in speaking.'
- (d) Explanatorily, as ἐπέτρεψε τὴν χώραν διαρπάσαι, 'he gave up the country to them to plunder.' This is really consecutive (§ 49).
- (e) In a limiting sense in a few idiomatic expressions, as ὥς εἰπεῖν, 'so to speak;' ἐκὼν εἶναι, 'if one can help it.'

30. Not only the Infinitive, but the Infinitive with its subject, object, and all its limiting words or phrases, may be preceded by the article τό, and the whole treated as a single noun: τὸ δι' ἡμᾶς Πελοποννησίουσιν αὐτοῖς μὴ βοηθῆσαι πάρεσχεν ὑμῖν Σαμίων κόλασιν, 'the fact that we prevented the Peloponnesians from coming to their aid left you free to chastise the Samians.'—THUC. i. 41.

31. The place of the Latin Gerundive is supplied by the verbal adjective in *-τέος*, which is followed by a Dative of the agent.

- (a) The Gerundive of intransitive verbs is only used impersonally, and is followed by the genitive or dative, when the verb requires those cases : *ἐπιχειρητέον τῷ ἔργῳ*, 'one must attempt the task.'
- (b) Similarly the Gerundive of transitive verbs is used impersonally and followed by the accusative : *οἰστέον τὴν τύχην*, 'one must bear one's lot.'

The Tenses.

32. The Present Tense-Stem denotes continuous or repeated action.

Hence the Present and Imperfect tenses of the Indicative are used when an action is or was going on, or incomplete, or habitual : *γράφει*, 'he is writing ;' *ἐκτείνον με*, 'they were killing me,' or 'they tried to kill me.'

In the other moods it denotes that the action is continued and not momentary.

- (a) In the Indicative, the Present is used as in Latin, as a graphic historic tense, and has historic sequences (§ 37 a).

33. The Aorist-Stem denotes the simple action of the verb. In the Indicative mood it is only used of definite actions in *past* time ; in the other moods it denotes the action as a single whole, without reference to its continuance. So *νοσεῖν* is 'to be sick,' *νοσῆσαι* 'to fall sick ;' *θνήσκειν* 'to be on one's deathbed,' *θανεῖν* 'to die.'

But where the Optative or Infinitive, or the Participle of the Aorist, in indirect discourse, or the Participle as the equivalent of a Causal or Temporal Clause (§ 58), represents an original Indicative, it denotes the simple occurrence of an action which is past relatively to the leading verb, as *ἀπῆλθεν ἀτιμασθῆς*, 'he went away after being disgraced.'

- (a) A single instance of a repeated action is taken as a specimen of what has happened and may happen again, and so the Aorist is used to express that which past experience shows to happen frequently (the Frequentative Aorist). In this case it may be translated by the English present or by 'is wont to be.'

34. The Perfect-stem denotes the completed action, or, more strictly, the state resulting from the completed action, *e.g.* *κτάομαι*, 'I earn ;' *κέκτημαι*, 'I possess ;' *βουλεύομαι*, 'I deliberate ;' *βεβούλευμαι*, 'I have made up my mind.'

35. The Future implies not only future time, but also purpose and intention. There is no Future tense in the Subjunctive Mood, which itself implies a reference to the future, and the Future Optative is only used to represent the Future Indicative in sentences actually or virtually oblique.

(a) There are in the passive voice two Futures.

(1) The Future of the single act formed from the Aorist stem (λυθήσομαι).

(2) The Future of the completed act, formed from the Perfect stem (λελύσομαι); which is used sometimes to denote a sudden or immediate result. Cf. XEN. *Anab.* i. 5. 16, *ρομίσετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκόψεσθαι*, 'I shall be cut down, my fate will be settled, that very day.' This Future is formed in the active voice by the perfect participle with ἔσομαι.

The Moods.

36. There are in Greek four moods, the Indicative, the Imperative, the Subjunctive, and the Optative.

The Indicative states a thing as plain fact; the Imperative expresses direct commands; the Subjunctive and Optative are mostly used in Subordinate Clauses to express a state or action which is contingent or dependent upon some other state or action.

37. The Subjunctive refers to present or future time; the Optative is based upon circumstances either past or merely imagined as possible.

(a) Hence the Subjunctive follows those tenses which refer to present time (called principal or *primary* tenses). The Optative follows those which refer to the past time, or *historic* tenses. (Note that the Subjunctive has *primary*, the Optative *historic* endings, and that the Imperative always implies primary time. What is sequence of *tenses* in Latin is sequence of *moods* in Greek.)

38. Hence also, in suppositions the Subjunctive denotes that which is practical, and will soon be settled one way or another: *ἐάν ἔχω*, 'if I have, which I shall soon know;'; the Optative that which is merely possible or conceivable: *εἰ ἔχοιμι*, 'were I to have, as I may possibly.'

39. The Subjunctive is used—

(a) Independently in simple questions to express doubt or deliberation, *ποῦ εἰμι*; 'where am I to stand?' This Subjunctive is retained in a dependent clause in primary sequence, but is changed into the Optative when the question becomes dependent upon a past tense, as *οὐκ ᾔδειν ποῦ εἵστατο*, 'I did not know where to stand.'

(b) Dependently, with relative and conditional particles, generally followed by *ἄν*, to put a general case, after primary time: *ὅς ἂν ταῦτα ποιῇ*, 'whoever does this;'; *ἐάν ταῦτα γένηται*, 'if ever this happens.'

40. The Optative is used—

(a) Independently, to express a wish that may be realized.

- (b) Dependently, to express frequency, and to generalise after past time, and so especially after the imperfect: *el μὲν ἐντόχειν τισι κρείσσους ὄντες τῶν πολεμίων διέφευγον αὐτοὺς*, 'if they met any of the enemy, though they were stronger than they, they constantly fled from them.'—THUC. vii. 44.

The Voices.

41. There are three Voices in Greek, the Active, the Middle, and the Passive.

- (a) The Active and Passive are used much as in Latin, the Greek equivalent of *a* or *ab* with the ablative of the agent being *ὑπὸ* with the genitive.
- (b) The Middle Voice, which was probably the earliest form of the Passive, is used of *reflexive* action; *i.e.* of action which comes back to the agent, either (1) as interested in the action, *i.e.* as recipient, or (2) as getting the action done, or (3) as having it reciprocated by another.

Exx.—(1) *μεταπέμπεσθαι τινα*, 'to send for a person' (to come to one); (2) *διδάσκεσθαι τὸν υἱόν*, 'to have one's son taught'; (3) *διαλύεσθαι πόλεμον*, 'to put an end to a war by mutual treaty'; *διαλέγεσθαι* (which consequently is only used in the middle) 'to converse.'

Obs.—The same remark applies to those words which take a middle form for the future, the agent's will being more involved in the future than in the other tenses; as *ἀκούσομαι*, 'I will hear.'

The Compound Sentence.

42. A Compound Sentence consists of two or more Simple Sentences connected together, of which one is the principal, the others are subordinate.

Subordinate Sentences are of three kinds, corresponding to the parts of speech whose place they fill in the principal sentence, *viz.*, Substantival, Adjectival, and Adverbial.

Substantival Clauses (L. P. p. 141).

43. *Oblique enuntiation* is expressed—

- (a) By the Infinitive, with the accusative of the subject, when it is different from the subject of the principal sentence, but with the nominative when it is the same (see Rule 9), the Future being used after words of promising: *ἔφη Νικίαν στρατηγεῖν*, 'he said that Nicias was general.'

By this construction it is possible at any moment to show that the words or thoughts are not the writer's own, without the use of any introductory phrases such as 'he said,' 'he replied.'

Obs.—But with words like λέγεται, δοκεῖ, etc., the personal construction is preferred, e.g. λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, 'it is said that Apollo flayed Marsyas.'

(b) By ὥς or ὅτι, with the Indicative after primary tenses, and with the Optative after historic tenses, after verbs of saying and knowing. ὅτι generally introduces an actual fact, ὥς the speaker's impression or representation of it. *N.B.* Note that the Subjunctive is never used in oblique narration or interrogation unless it represents in primary sequence a Subjunctive in the direct.

(c) By a Participle agreeing with the object, after verbs of knowledge and perception. The nominative is preserved if the participle is predicated of the subject of the principal verb. οἱ Ἕλληνες οὐκ ᾔδεσαν Κύρον τεθνηκότα, 'the Greeks did not know that Cyrus was dead;' Ἴσθι ἀνόητος ὦν, 'be sure that you lack common sense.'

(d) By the Indicative of past or present time, or the Subjunctive or Optative, according to the tense of the principal verb, of future time, with μή, after verbs of fearing: φοβοῦμαι μὴ τοῦτο γέγνηε, 'I fear that this has happened;'—μὴ γένηται, 'that it may happen;' ἐφοβούμην μὴ γένοιτο. (This is partly final.)

44. *Oblique Petition* is expressed by the Accusative and Infinitive, or the Infinitive alone.

45. *Oblique Interrogation* is expressed by the Indicative after primary, and the Optative after historic tenses, following an interrogative pronoun or particle, direct or oblique (e.g. τίς or δστις) or the conjunction εἰ, dependent on a verb of asking, doubting, telling, etc.

46. The Indicative, and the Subjunctive of Subordinate clauses, are preserved in oratio obliqua after primary tenses, but are changed into the Optative after historic tenses.

47. In oblique enuntiation and interrogation the moods and tenses of the original direct sentence are often retained, in order to approach more closely to the words of the speaker. (Graphic Sequence.)

Adjectival Clauses.

48. Adjectival Clauses are introduced by the Relative ὅς or one of its particles, which is followed by the Indicative when it defines an individual by definite actions or qualities; by the Subjunctive with ἄν after Primary, or by the Optative without ἄν after Historic tenses, when it defines a class, or implies a condition.

The relative ὅς, like the Latin *qui* (L. P. § 150), but more rarely, expresses purpose, consequence, or cause. See §§ 49, 50 c, § 1.

Adverbial Clauses. (L. P., p. 143.)

49. *Consecutive Clauses* denote the result of an action, and are introduced—

- (a) By *ὥστε*, which is followed by the Accusative and Infinitive, or the simple Infinitive if the subject is unchanged, when the result is indicated as *natural*, whether it really follows or not; by the Indicative when attention is called to the fact that it does *actually* follow; as, *ἤλυνον ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι* (XEN. *Anab.* i. 5. 13), ‘they charged Menon’s soldiers, so that they were thrown into a panic,’ where the result follows, but no special attention is called to the fact; the charge was sufficient to scare them: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥστε ἐφρόντιζον* (*Ibid.* ii. 3. 25), where Tissaphernes’ absence was not only enough to make them think, but did make them think, etc.

In the same way *οἷος*, *ὅσος*, are followed by the Infinitive, as *οὐκ ἐστὶν οἷος ταῦτα ποιεῖν*, ‘he is not the man to do this.’

ὥστε is also used (as well as *ἐφ’ ᾧ*, *ἐφ’ ᾧτε*) with the Infinitive, to denote the condition or understanding on which a thing is done, as *συμμαχίαν ἐποιήσαντο, ὥστε μὴ στρατεύειν*, ‘on condition that they should not be required to serve.’ (See § 30.)

- (b) by the Relative *ὅς*, or *ὅστις*, or one of its particles, as *τις οὕτως εὐθὺς ὅστις ἀγνοεῖ*, ‘who is so simple as not to know?’

ὅς.—In the former case Xenophon often uses the simple *ὥς* for *ὥστε*. The negatives are *οὐ* with the Indicative, *μὴ* with the Infinitive.

50. *Final Clauses* denote purpose, and are introduced by *ἵνα*, *ὥς*, *ὅπως*, *μή*, *ἵνα μή*, *ὥς μή*, *ὅπως μή*, followed by the Subjunctive or the Optative, according as the verb on which they depend is in primary or historic time.

- (a) Purpose is also expressed as in Latin by the Future Participle, and by the Accusative of the Gerund with the preposition.
- (b) Also by the simple Infinitive after verbs of giving, going, and the like, as *οἶνον ἐδωκα πίνειν*, ‘I gave him wine to drink.’
- (c) The Relative *ὅς* or *ὅστις*, when it expresses purpose, is followed by the Future Indicative, *never* by the Subjunctive: *ἡγεμόνα αἰτεῖν, ὅστις ἀπάξει*, ‘to lead them back.’—XEN. *Anab.* i. 3. 14.
- (d) A purpose which is beyond attainment because some necessary condition is unfulfilled (Eng. ‘that I might have been’), is expressed by a past tense of the Indicative with *ἵνα*, *ὥς*, or *ὅπως*.
- (e) Verbs of precaution and consideration are followed by *ὅπως* or *ὅπως μή* with the Future Indicative; *ἐπιμελοῦνται ὅπως μὴ ταῦτα ἐσονται*.—XEN. *Cyr.* i. 2. 3.

By the omission of *ὅρα* or *σκόπει* this becomes hortative: *ὅπως ἐσεσθε ἀνδρες*, ‘see ye be men.’—XEN. *Anab.* i. 7. 3.

51. Causal Clauses are introduced by *ὅτι* and *διότι*, sometimes by *ὥς*, *ἐπεὶ*, or *ἐπειδὴ*, followed by the Indicative, the former explaining a fact, the latter connecting cause and effect, or by *ὅς*, *ὅς γε*, *ὅστις*, with the Indicative: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι*, 'since you will not obey me, I will accompany you' (XEN. *Anab.* i. 3. 6). *Κλέαρχον παρεκάλεσε σύμβουλον, ὅς γε ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων*, 'he called Clearchus to his counsel, since he seemed to be the most distinguished of the Greeks.' (Negative *οὐ*.)

52. Temporal Clauses are introduced by *ὅτε*, *ὅποτε*, *ἡρῶκα*, *ὥς* (when), *ἕως*, *ἔσπε*, *ἐν ᾧ* (whilst, as long as), *πρὶν* (before), *ἕως*, *ἔσπε*, *μέχρις οὗ* (until), *ἐπεὶ*, *ἐπειδὴ* (after), followed by the Indicative to express a certain known and definite time, past, present, or future; by *ἄν* with the Subjunctive, after Primary tenses to express present or future time of uncertain or repeated acts (whenever); and by the Optative after Historic tenses of uncertain or repeated acts.

(a) *πρὶν*, *πρὶν ἢ*, and *πρότερον ἢ* are generally followed by the Infinitive after affirmations, unless it is wished to denote that the fact took place, when the Indicative is used.

(b) *πρὶν ἄν* and sometimes *πρὶν* with the Subjunctive, and *πρὶν* with the Optative, are used only in sentences actually or virtually negative. *οὐ χρή με ἀπελθεῖν, πρὶν ἄν δῶ δίκην*, 'you must not let me go, till I have suffered for it' (XEN. *Anab.* v. 7. 5); *οὐδαμῶθεν ἀφίσταν, πρὶν παραθεῖν ἀριστον*, 'they would not let them go, till they had served them with breakfast,' iv. 5. 30.

(c) *ἕως* with the Aorist = until, with the Present = as long as.

53. Conditional Clauses (L. P., p. 144), are introduced by *εἰ*, *ἐάν*, *εἴτε*, followed by *μή* if the sentence be negative. Four classes are distinguished:—

(a) *Pure conditions*: where the question is one of fact and the consequence follows if the fact be granted (*sumptio Dati*); the Indicative is used in both Protasis and Apodosis; *εἰ τι ἀμαρτάνεις ἀληγείς, σὶ quid peccas, doles*.

(b) *Practical supposition*: where the condition is a supposition, but one which has a speedy prospect of decision, and the consequence is certain to follow on the fulfilment of the condition (*sumptio Dandi*); by *ἐάν* or *ἢν* with the Subjunctive in the Protasis, with the Future of the Indicative in the Apodosis, *ἐάν τι ἀμαρτῆς ἀληγήσει, σὶ quid peccaveris, dolebis*. *ἐάν* is often used in a frequentative sense = if ever.

(c) *Possible Supposition*: where the condition and consequence are both hypothetical without any suggestion of their being more than possible and conceivable (*sumptio Ficti*); the Optative is used with *εἰ* in the Protasis, and the Optative with *ἄν* (which connects it with its conditions) in the Apodosis, as *εἰ τι ἀμαρτάνους, ἀλγολῆς ἄν, σὶ quid pecces, doleas*.

Note.—In (b) and (c) the place of the Protasis is often filled by a relative clause where *ὅς* or *ὅστις* = *ἐν* *τις*.

(d) *Impossible Supposition*: where the condition, being a *supposition* contrary to actual fact, can no longer be fulfilled, and the consequence is therefore impossible; a past tense of the Indicative in the Protasis followed by a past tense of the Indicative with *ἄν*, the imperfect denoting continuance, the aorist the single act, *ἐν* *τις* *ἡμάρτανες* *ἤλαγες* *ἄν*, *si quid peccares, doleres*.

(e) Conditional sentences of various shades of meaning are formed by combining the Protasis of one of these principal forms with the Apodosis of another; e.g. *ἐν* *γὰρ* *οὗτοι* *ὀρθῶς* *ἀπέστησαν*, *ὅμεις* *ἄν* *οὐ* *χρῆσαν* *ἀρχαίτε*. The real condition is contained in *ὀρθῶς*, 'if it should turn out that they were right in their revolt, then you will be holding an unjustifiable rule.' The particular case carries a principle which proves a general conclusion.

Obs.—In particular, an indefinite case in past time (*ἐν* with Optative = if ever) is followed by a past tense of the Indicative with *ἄν* to denote what actually followed in each case (*ἄν*, where the condition is fulfilled).

54. From classes (c) (d) of Conditional sentences arise some abbreviated forms:—

(a) The Apodosis being suppressed, the Protasis alone expresses a strong wish, like our 'if only,' or the Latin *O si*; *ἐν* *ἐχουμι*, 'if only I might have' (a wish possible to be realised); *ἐν* *ἡδυνήθην*, 'I wish I had been able' (impossible).

(b) The suppression of the Protasis in (c) leaves the Apodosis to express a contingent futurity; *ποιήσω* *ἄν*, 'I will do — if the necessary circumstances ever arise.' In the second person it is used to express a courteous request, *δέχοιο* *ἄν*, 'please accept it,' —i.e. 'you will accept it if you wish to oblige.'

55. In oratio obliqua, the Indicative or Optative of the Apodosis is represented by the Infinitive or the Participle (§ 43 c), the *ἄν* being retained.

(a) The Apodosis can also be put, if necessary, into a participial form, generally with *ὥς*.

56. *Concessive* or *Limitative Clauses* are formed by *ἐν* *καὶ* or *καὶ* *ἐν* with the indicative or optative, or by *ἐὰν* *καὶ* with the subjunctive, after Primary tenses (negative *μὴ*), but more generally by participles with the particle *καί* *τε* *π* prefixed (negative *οὐ*).

57. *Comparative Clauses*, comparing with actual fact, are expressed by *ὥς* with the indicative, except in the oblique; comparing with a supposition (Latin *quasi*), by *ὥσπερ* with the construction of the Conditional Sentence. A noticeable form is *ὥς* *ἡδύνατο*, 'to his power;' with the superlative *ἡδύνατο* is often omitted: as, *ὥς* *πλείστοι*, 'the greatest number possible.'

The Participle.

58. Several of the above clauses may be represented by participles, as :—

- (a) *Causal*, sometimes with *ἔτε* or *ὥς*, as, *νομίζων ἀμείνονας εἶναι ὑμᾶς προσέλαβον*, ‘I took you with me, because I thought you to be better than they were.’
- (b) *Temporal*, the present participle expressing simultaneous time, the aorist prior time, and the future future, as compared with the leading verb, as *ἡδὺ σωθέντα μεμνήσθαι πόνων* where *σωθέντα* = *ἐπειδὴν σωθῇ τις*.
- (c) *Conditional*, as *ἀμαρτάνων ἀλγείς, ἀλγήσει, ἀλγούης ἂν, ἡλγεις ἂν*; in negative sentences the use of *μή* marks the participle as conditional.
- (d) *Concessive*, with or without *καί* or *καίπερ*, *ὅμως* being often added in the Apodosis; *καίπερ εἰδότες*, ‘although they know.’
- (e) *Comparative*, with *ὥς*.
- (f) The Participle is also used instead of another verb to express the means or the circumstances which lead up to or attend the verb, *ταῦτα ποιήσας ἀπώλεσε τὴν ἀρχήν*, ‘by doing this he lost his empire.’ This is called the Modal use. (*Cp.* § 27.)

59. The Participle is used in Greek with several verbs expressing existence, as, *τυγχάνειν*, *ἀρχεσθαι* (to begin), *λανθάνειν*, *φαίνεσθαι*, or joy or sorrow, as *χαίρειν*, *λυπεῖσθαι*, and with *φθάνειν*, to be beforehand, *παύειν*, to stop, and with the adjectives *δῆλος* and *φανερὸς*.

Note.—*φαίνομαι ὦν* = I plainly am; *φαίνομαι εἶναι* = I appear to be.

60. The Participle is used predicatively with the definite noun (§ 5), where we use a verbal substantive, as *ἀμα τῷ σίτῳ ἀκμάζοντι*, ‘with the ripening of the corn.’

61. The Accusative of the Participle of impersonal verbs, or verbs used impersonally, is used absolutely, as *δέον*, since it is necessary, *δόξαν*, when it had been resolved.

The Negatives.

62. There are two Negatives, *οὐ* and *μή*; *οὐ* appears in negative statements, *μή* in negative conceptions, such as purpose, condition, consequence.

- (a) *μή* is consequently used in prohibitions, direct and oblique, in oblique sentences after verbs of swearing and pledging, in conditions, and in deliberative, final, and consecutive clauses where the result is not represented as actually achieved.
- (b) *μή* is used with the relative and also with adjectives and participles with the article, when the relative or article denotes a class, as *ὁ μή ἀδικῶν*, or *ὅς μή ἀδικεῖ*, ‘whoever is not dishonest.’ *ἃ ἂν μή δρᾷς*, ‘whatever you do not do.’

63. The Negative in oblique enunciation is often attached to the introductory verb, as *οὐ φημι* = 'nego;' *οὐκ ἐγώ*, 'I forbid;' so *οὐκ ἀξιῶ τοῦτο ποιεῖν*, 'I think I ought not to do this.'

64. The Negative in Greek is repeated with each thing denied, as *οὐποτε οὐδεὶς οὐδαμοῦ ταῦτα ἐποίησε*, 'no one ever did this under any circumstances.' If the verb comes at the beginning it has its own negative, as *οὐκ ἐποίησε ταῦτα οὐδεὶς*, 'no one did this.' Otherwise, two negatives make an affirmative, as *οὐδεὶς οὐ ταῦτα ἐποίησε* = 'everybody did this.'

65. The Negative *μή* is inserted before the infinitive after verbs of denying, hindering, forbidding, to make the subordinate clause carry its own full meaning: *κωλύω σε μή ταῦτα δρᾶν*, 'I prevent you from doing this.'

- (a) An infinitive which for any reason has *μή*, takes the double negative *μή οὐ*, when it follows an actual or virtual negative, as, *οὐ κωλύω σε μή οὐ ταῦτα δρᾶν*. So *ἀδύνατα ἦν μή οὐ μεγάλα βλάπτειν*, ΤΗΥC.; *ὥστε ἀσχύνην εἶναι μή οὐ συσπουδάξειν*, ΧΕΝ. *Anab.* ii. 3.11.

The Prepositions.

66. The meaning of Prepositions in Greek is modified by the use of the cases to which they are attached, the Genitive implying separation, or motion from, or aim; the Dative, attachment to, or rest at; the Accusative, motion along or towards; *ε.γ. παρὰ* (= alongside) with the Genitive means 'from (the side of),' with the Dative 'at the side of,' with the Accusative 'along' or 'to the side of;' *μετὰ* (our 'mid') with the Genitive is 'from the middle of' and so in company 'with;' with the Dative, 'among,' and with the Accusative, 'along the middle of,' or 'to the midst of,' and so, as one who goes to join a party follows it, 'after,' 'in pursuit of.'

67. The following prepositions take one case only:—

- (a) The Genitive, *πρό, ἀπό, ἐκ* or *ἐξ, ἀντί, πλὴν, ἀνευ, πέραν, μεταξύ, ἔνεκα* (which is sometimes put after its case).
 (b) The Dative, *ἐν* and *σύν*.
 (c) The Accusative, *εἰς, ὡς* (with persons only), and *ἀνά*.

68. The following take two cases, the Genitive and Accusative: *δί, κατά, and ὑπέρ*.

69. The following take the Genitive, Dative, and Accusative:—*ἀμφί, περί, παρά, πρὸς, ἐπί, ὑπό, μετά*.

THE USES OF THE SUBJUNCTIVE AND OPTATIVE.

I.

In Principal Clauses.

- | | |
|---|---|
| <p>1. WISH or COMMAND.
 (a) First person plural, <i>τωμεν</i>,
 'let us go.'
 (b) Aorist with <i>μη</i> in prohibitions, <i>τοῦτο μη δράσης</i>,
 'do not do this.'</p> <p>2. DELIBERATIVE, in direct questions (or indirect in <i>primary</i> sequence).
 <i>ποῖ τωμεν</i>; 'Whither are we to go?' (<i>οὐκ ἔχουσι ποῖ τωσι</i>.)</p> <p>3. With <i>οὐ μη</i> (with the aorist) a strong DENIAL (probably an elliptical case of II. 1).
 <i>οὐ μη ἐλθῃ</i>, 'there is no chance of his coming.'</p> | <p>1. WISH.—The pure Optative to express a wish of possible fulfilment.
 <i>εὐτυχέως</i>, 'may you prosper.'
 (Negative <i>μη</i>.)</p> <p>2. POTENTIAL or CONDITIONAL.
 With <i>ἄν</i>, especially in the apodosis of conditional sentences, with <i>εἰ</i> and the optative in the protasis.
 (Negative <i>οὐ</i>.)</p> |
|---|---|

II.

In Governed Clauses.

- | | |
|--|---|
| <p>1. FINAL, in <i>primary</i> sequence, to express purpose, or after verbs of precaution and fear.
 (Negative <i>μη</i>.)</p> <p>2. INDEFINITE, after relative pronouns and particles, and hypothetical conjunctions, generally with <i>ἄν</i>, to express indefiniteness in <i>primary</i> time.
 (Negative <i>μη</i>.)</p> <p><i>Note.</i>—The subjunctive is never used to make a statement, except in I. 3.; and never represents any other mood than its own in oblique statements or questions.</p> | <p>1. FINAL, in <i>historic</i> sequence.
 (Negative <i>μη</i>.)</p> <p>2. INDEFINITE, after relative pronouns, and in <i>historic</i> time, without <i>ἄν</i>.
 (Negative <i>μη</i>.)</p> <p>3. INDIRECT QUESTIONS, in <i>historic</i> sequence. (Negative <i>οὐ</i>.)</p> <p>4. INDIRECT STATEMENT, after <i>ὡς</i> and <i>ὅτι</i> in <i>historic</i> sequence.
 (Negative <i>οὐ</i>.)</p> <p>5. CONDITIONAL,—With <i>εἰ</i> to express possible but unpractical hypotheses. (Negative <i>μη</i>.)</p> <p>6. INDIRECT DELIBERATIVE (<i>οὐκ ἔχον ποῖ τωμεν</i>). (Negative <i>μη</i>.)</p> |
|--|---|

XENOPHON'S ANABASIS OF CYRUS.

NOTES.

ABBREVIATIONS.

Cp. = compare ; sc. = scilicet, namely ; *i.e.* = id est, that is.

BOOK I.

CHAPTER I.

1. Δαρεῖος] Darius Nothus the son of Artaxerxes Longimanus (424-405, or the beginning of 404). He succeeded his brother Sogdianus, whom he murdered at Parysatis' suggestion.

Darius and Parysatis had thirteen children, but these two only, according to Ctesias, his physician, survived their father. Plutarch, however, mentions two others, Ostanes and Oxathres.

'Αραψίτης] Mnemon, the second of the name (405-361 ? B.C.), was born before his father came to the throne, which was alleged by Parysatis, with Xerxes as a precedent, as an argument why Cyrus should succeed. His original name was Arsaces. He seems to have been 'at least unwarlike, if not lazy and timid.'

Κόπος was born after his father's accession. At the age of 17 he was sent down to Sardis (in 407 B.C.) as Satrap of Lydia, and commander-in-chief of all the forces of Western Asia (§ 2). Thoroughly imbued with the traditional hostility of his house to the Athenians, he kept up the active aid which Tissaphernes had already given to Sparta. But while Tissaphernes' object was to wear out the Greeks in domestic conflict, that Persia might profit by their weakness, Cyrus probably from the first had an eye to Spartan support in his attempt on the kingdom, a support which was actually given. Relying on his mother's influence, he seems already to have looked forward to becoming king, and went so far as to put two of his cousins to death, because they appeared in his presence without concealing their arms in their sleeves—a sign of deference due only to the king. Partly in consequence of this, he was summoned to attend his father, whose health was already failing. He went up with 300 of his Greek mercenaries in attendance, Tissaphernes accompanying him ostensibly as a friend. As Cyrus' appointment had taken the command of the forces in Asia out of Tissaphernes' hands, and had interfered

THE USES OF THE SUBJUNCTIVE AND OPTATIVE.

I.

In Principal Clauses.

1. WISH or COMMAND.

(a) First person plural, *τωμεν*,
'let us go.'

(δ) Aorist with *μη* in prohibitions, *τοῦτο μη δράσης*,
'do not do this.'

2. DELIBERATIVE, in direct questions (or indirect in *primary* sequence).

ποῦ τωμεν; 'Whither are we to go?' (*οὐκ ἔχουσι ποῦ ἴωσι*.)

3. With *οὐ μη* (with the aorist) a strong DENIAL (probably an elliptical case of II. 1).

οὐ μη ἔλθῃ, 'there is no chance of his coming.'

1. WISH.—The pure Optative to express a wish of possible fulfilment.
εὐτυχέσῃς, 'may you prosper.'
(Negative *μη*.)

2. POTENTIAL or CONDITIONAL.

With *δν*, especially in the apodosis of conditional sentences, with *εἰ* and the optative in the protasis.

(Negative *οὐ*.)

II.

In Governed Clauses.

1. FINAL, in *primary* sequence, to express purpose, or after verbs of precaution and fear.

(Negative *μη*.)

2. INDEFINITE, after relative pronouns and particles, and hypothetical conjunctions, generally with *δν*, to express indefiniteness in *primary* time.

(Negative *μη*.)

Note.—The subjunctive is never used to make a statement, except in I. 3.; and never represents any other mood than its own in oblique statements or questions.

1. FINAL, in *historic* sequence.
(Negative *μη*.)

2. INDEFINITE, after relative pronouns, and in *historic* time, without *δν*.
(Negative *μη*.)

3. INDIRECT QUESTIONS, in *historic* sequence. (Negative *οὐ*.)

4. INDIRECT STATEMENT, after *ὡς* and *ὅτι* in *historic* sequence.
(Negative *οὐ*.)

5. CONDITIONAL,—With *εἰ* to express possible but unpractical hypotheses.
(Negative *μη*.)

6. INDIRECT DELIBERATIVE (*οὐκ εἶχον ποῦ ἴωεν*). (Negative *μη*.)

Πάρ. μὲν δὴ ὑπῆρχε τῷ Κίρῳ] 'Now plainly (δὴ) Cyrus had his mother, Parysatis, on his side *to begin with*.' Cp. v. 6. 23, καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πᾶσι, you may count on my city's support, to start with. So Plutarch says of Cyrus, ἡ μήτηρ ὑπῆρχε χρῆσθαι.

5. τῶν παρὰ βασιλέως] A condensed construction, = ὅστις δὲ τῶν παρὰ βασιλεῖ παρὰ βασιλέως ἀφικνοῖτο. Cp. ii. 2. 1, οἱ παρὰ Ἀριαίου ἦγον.

διατιθεῖς] The participle of the imperfect.

βασιλεῖ] Without the article, as St. Paul says, 'I appeal to Cæsar.' There was to a Persian only one king, and the title becomes a proper name.

τῶν βαρβάρων ὥς] Not quite the same as ἐπεμελεῖτο ὡς οἱ βάρβαροι: 'he looked after his native troops, that they might be,' etc.

6. τῇν] See note on § 2.

ἴδε] 'In the following way.' ὅδε, τοῖσδε, etc., refer to what follows; οὗτοι, τοιοῦτοι, etc., to what precedes.

ταῖς πόλεσι, the Greek cities along the coast; though they were in Tissaphernes' satrapy, Cyrus as στρατηγός had their garrisons and their officers under him.

Πελοποννησίους] They were the best soldiers; the Arcadian mountaineers, in particular, held as mercenaries the place of the Swiss in more recent times. See v. 10. 10, εἶναι γὰρ τοὺς κατεργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στρατεύμα οὐδὲν εἶναι.

ἔκ] For ὅπῃ after δίδομαι, to denote the *source* of the gift.

τότε] At the time of which I am speaking.

Μιλήτῳ] Tissaphernes had built a castle there which overawed the place. THUC. viii. 84, and 108.

7. βουλευομένους] sc. τινάς.

ὑπολαβὼν . . . συλλέξας] The first participle gives the reason for what follows, the second goes with ἐπολιόρκει, and is merely temporal. 'He took them under his protection, and in consequence collected an army and proceeded to besiege.'

τοὺς φεύγοντας] The exiles—as *living* in banishment; τοὺς φυγόντας would allude only to their original expulsion.

κατάγειν and κατέρχεσθαι are used of a return home from banishment; properly of a return by *sea*, cp. καταπλεῖν, and, conversely, ἀνάγεσθαι, to put out to sea. κατὰ is to the coast line, ἀνὰ away from it.

ἐκπεπτωκότας] Used as a passive to ἐξέβαλεν, 'those who had been expelled.' So φεύγω is used as a passive of διώκω, εἶθ' οἱ κακῶς πιάσχω as a passive of εἶθ' οἱ κακῶς ποιῶ.

8. ἄρχειν . . . ἀπέπεμπε] Note the tenses, 'should continue to rule,' 'continued to send' (Syntax, § 32). It mattered little to the king that the cities should be transferred from Tissaphernes to Cyrus, as long as Cyrus did not appropriate their revenues. Besides, Parysatis was upon the spot, to do away with any suspicions that the king might have.

τοὺς γιγνομένους δασμοὺς] The regular tribute.

9. τῇ κατ' ἀντιπέρᾳ Ἀβύδου] Called the Thracian Chersonese, or by the Athenians, *the* Chersonese, from the number of their settlements there.

Κλέαρχος, the son of Ramphias, was sent in 411 to work with Pharnabazus in the Spartan cause (THUC. viii. 8. 39, 80), induced Byzantium to revolt from Athens, fought against Alcibiades with the fleet at Cyzicus, and was afterwards sent as Harmost to Chalcedon and Byzantium (XEN. *Hell.* i. 1. 35). There he was besieged by the Athenians, and so disgusted the citizens by his hard-heartedness, hoarding all the corn for his soldiers, and reckless of the suffering of the people, that during his absence on a mission to Pharnabazus they opened the gates to Alcibiades, and surrendered the town. After the conclusion of the Peloponnesian war, the Byzantines asked Sparta for help against the neighbouring Thracians, and Clearchus got himself sent to their aid. Having established a despotic power, and refused to obey orders from Sparta for his return, which some suppose to have been given by collusion with Cyrus, he was at last forcibly driven out of Selymbria, and condemned to death in his absence; he took refuge with Cyrus. His ability is shown by the fact that, before Arginusæ, Callicratidas recommended him as his own successor in the command, if anything should happen to him.

δρακοῦς] sc. στατήρας. The Daric, said to take its name from Darius the Mede, *i.e.* Cyaxares, the predecessor of Cyrus the Great, was a gold coin with the effigy of the king on the obverse, and on the reverse a kneeling archer. It was of the same value as the Attic stater, the equivalent of twenty drachmae, *i.e.* roughly about 16s., or a French louis-d'or. (It is useful to remember that a δραχμή is approximately a franc.) Its value as gold is £1, 1s. 10d., the ratio of gold to silver having greatly changed. For the name compare the German Friedrich d'or and the English 'sovereign.'

ἀπὸ] *i.e.* starting from; we should say 'with.'

10. Ἀρίστιππος] A Thessalian of Larissa, of the family of the Aleuadae, a pupil of Gorgias of Leontini, and a friend of Menon, Clearchus' chief rival.

ξένος] Possibly from the remembrance of the help that Thessaly gave to the Persians in the great war.

ὡς οὕτως περιγεγόμενος ἄν] = οὕτως γὰρ, ἔφη (or ἐλογίζετο), περιγενομένην ἄν. *eis* δυσχιλίους] Like the Latin *ad*, up to, as many as, two thousand.

καταλῦσαι] sc. τὸν πόλεμον, to come to terms.

11. Πρόξενον] See ii. 6. 16-20. He also was a pupil of Gorgias of Leontini, a man of high aims, and of inflexible honour and integrity, but modest and retiring, and wanting the sternness and vigour necessary to make a good commander.

ἐς Πισίδας] *i.e.* Into their country.

Στυμφάλιον] Of Stymphalus, a town near Tegea in Arcadia.

Σωκράτην] A young man of about thirty-five, a respectable soldier and a steady friend (ii. 6. 30).

CHAPTER II.

1. *ἄνω*] As we say, up the country, for inland, i. i. 7, note.

τὴν μὲν πρόφασιν] The apodosis to *μὲν* is not expressed, but understood, *τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ἦν ὁ στόλος*, cp. § 4.

ἐνταῦθα] At Sardis, as the capital of his satrapy; inserted because other contingents joined him afterwards, §§ 6, 9.

λαβόντι] *λαβών* and *ἐχών* may often be translated 'with.'

πρὸς τοὺς οἴκoi] Cp. i. i. 10.

τοῦ . . . ξηνοῦ] Cp. i. i. 6.

2. *ἐφ' ᾧ ἐστρατεύετο*] 'The object of his expedition;' the words are purposely vague.

παύσασθαι] Madvig would alter this to *παύσεσθαι*, but as verbs of hoping constantly take the aorist of that which is done once, there seems no reason why the same construction should not occur after a verb of promising.

εἰς Σάρδεις] *πάρειμι* is used as the equivalent of *ἦκω*. It is even followed sometimes by the simple accusative, e.g. EUR. *Bacchae*, 5,

πάρειμι Δίρκης νάματ' Ἰσμήνου θ' ὕδωρ.

3. *τοὺς ἐκ τῶν πολέων*] Cp. i. i. 5, note.

ὀπλίτας] Heavy-armed soldiers, who formed the main strength of a Grecian force. Their arms were the long oval or oblong convex shield (*δορυς*) which covered the whole person, the leathern jerkin (*στολάς*) with breast and shoulder pieces of brass, the helmet (*κράνος*), and greaves (*κομημίδες*); and for offensive purposes the long spear (*δόρυ*), chiefly used for thrusting, the short two-edged sword (*ξίφος*), or the single-edged sabre (*μάχαира*), or sometimes the short dagger (*ἐγχειρίδιον*).

γυμνήτας] A general term, like *ψιλοί*, for light-armed troops, as being bare (*γυμνοί*) of defensive armour. They were armed with a light wicker shield (*πέλιτη*), and a javelin about five feet long (*ἀκόντιον*).

4. *μέλιστα, κ.τ.λ.*] 'Thinking that his preparations were too serious for any supposed expedition into Pisidia.' Diodorus says that the first hint was given to Pharnabazus by Alcibiades. Pharnabazus is possibly a mistake for Tissaphernes.

5. *σταθμοῖς*] Literally posts or halting-places on a high-road, so a stage, or as here, a day's journey.

παρασάγγας] The parasang, as measured on the great road from Sardis to Susa, is expressly stated by Herodotus (v. 53) to be equal to thirty stadia, or nearly three and a half English miles. And as Cyrus was here marching along a public road, properly surveyed and measured, we may assume that Xenophon would follow the public measurements. The distance between Colossae and Celaenae (twenty parasangs according to Xenophon), is on the best maps fifty-two geographical miles, which give

2·6 geographical miles for Xenophon's parasang. But he still continues to use this same unit of measurement, where this value cannot possibly hold. Colonel Chesney supposes that the length of the parasang varied with the nature of the ground. Thus while its mean value for the whole march from Sardis to Cunaxa is 2·364 geographical miles, it is 2·608 between Sardis and Thapsacus, where they were marching mostly on good roads and in spring time, and 1·98 from Thapsacus to Cunaxa, with bad roads and summer heat, and less still during the retreat over unknown ground, over mountains, and with snow lying. This is practically the same with Mr. Grote's suggestion that it is, with Xenophon at any rate, rather a measure of time than of distance. The variation may have been generally recognised,¹ or Xenophon himself, having noticed the time taken over a parasang on the high road, may have afterwards applied the term to a distance which took an equal time on the march. The Swiss *stunde* or *lieue* is an equally elastic measurement.

πλῆθρα] The *πλῆθρον* was the sixth part of a stadium, *i.e.* about 101 feet.

6.] Mr. Ainsworth and Professor Koch suppose him to have crossed the Maeander a little above its junction with the Lycus; it is to be noticed however that Xenophon makes no mention of crossing the latter river at Colossae. The direction of the march was determined by the ostensible object of the expedition, *viz.* the uprooting of the Pisidian freebooters. The road follows the river Kagam (Kogamus), a tributary of the Hermus, and crosses a pass or Derbend into the valley of the Maeander. Mr. Hamilton has discovered the remains of Colossae on the Ak-su (White River), three miles north of Khonos.

Μένων] A friend of Aristippus, who gave him the command of the troops that he had raised by Cyrus' help. He is introduced by Plato as an acquaintance of Socrates, in the dialogue that bears his name. He brings only 1500 out of the 4000 lent to Aristippus.

Ἀδόλπας] A tribe in the south of Epirus, in the valley of the Achelous.

Αἰνιᾶνας] A tribe of Southern Thessaly, near Mount Oeta.

Ὀλυνθίους] Olynthus was a town in Chalcidice, afterwards famous in the struggle between Philip of Macedon and the Athenians.

7. αἱ δὲ πηγαί, κ.τ.λ.] So LIVY xxxviii. 13, 'Maeander ex arce summa Celaenarum ortus media urbe decurrens.' Livy also describes the sources of the Marsyas and the Maeander as distinct. Strabo speaks of them as having one source. The Marsyas is the same which Herodotus calls Catarrhactes. Celaenae was near the modern Dineir, the site of Apamea Cibotus, built by Antiochus Soter out of its ruins.

8. σοφίας] Skill in that which requires more than mere manual dexterity; here musical skill. The story is that Marsyas, having found

¹ Mr. Layard remarks that the modern *Farsakh* of Persia and the East is also a measure of time rather than of distance, and = an hour's march.—(*Nineveh and Babylon*, p. 60.)

the flute which Athene threw away because it spoiled her beauty, challenged a trial of skill with Apollo, the vanquished to be at the disposal of the victor. He was ignominiously beaten, and punished as Xenophon relates. The story probably represents the victory of the Dorian music over the Phrygian.

9. τῇ μάχῃ] The battle, which Athenian pride and Athenian poetry were always vaunting, fought with the Persians at Salamis in 480 B.C.

μύριοι καὶ χίλιοι] The actual number already mentioned is 10,600 heavy-armed infantry and 2300 light-armed. The copyists have tried to correct the discrepancy by substituting *eis ἑπτακοσίους ἔχων ἀνδρας* in § 3 for the numbers brought by Pasion; but Xenophon plainly counts up in round numbers.

10. Πάτρας] A town north-west of Celaenae, a little west of the modern Ishekli, which is 25 geographical miles from Celaenae. Colonel Chesney explains this doubling by the necessity of rounding a difficult part of the Taurus range; or Cyrus may have wished to pick up reinforcements from the Hellespont.

Δάκρυα] An *Arcadian* festival in honour of the god Pan, celebrated with games and athletic contests.

στλεγγίδες] Latin, *strigiles*, flesh-scrappers, used by Greeks and Romans to cleanse the skin after bathing or violent exercise. Such an instrument would be a far more useful prize to a soldier than a head-band, which Schneider and others have suggested that it means.

Κεράμων Ἀγορά] Pottery Market, later Trajanopolis, a little east of the modern Ushak, about 31 geographical miles from Ishekli. It would be, according to Hamilton, the last town on the road from Apamea before entering Mysia.

11. τριάκοντα] As Cyrus was marching along a royal road in his own satrapy, it is hard to understand these hurried marches, especially as he halted five days at his next stopping-place. Rennell conjectures that three days, which seem to have dropped out from Xenophon's items, when compared with the total, are to be supplied here. This would make the day's march of the usual length of five parasangs.

Καϊστροῦ πεδίου (Rehdantz compares the German Rheinfeld) is difficult to identify. Mr. Ainsworth places it near Surmanah; Mr. Hamilton farther east in the valley of the Eber Göl. It lay on the great road from Sardis to Susa (HEROD. vii. 26). From this point Cyrus appears to have abandoned the main road, and to have struck into a cross-road leading from the north to Iconium. The two places mentioned upon it, Thymbrium and Tyriaeum, are also not identified, but the road itself must have passed between the two ranges of mountains, the Emir Dagħ on the north-east, and the Sultan Dagħ on the south-west. As Mr. Grote remarks, straight roads had not yet begun to be made, so that calculations based on the direct line to Iconium are in danger of being fallacious.

πλέον ἢ is used, like the Latin *plusquam*, as an adverb, and so is not declined.

τὰς θύρας (Cp. the Sublime 'Porte') is often used for a court or an official residence. Here it is Cyrus' head-quarters. Cp. ii. 5. 31, ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους.

ἀπ' αὐτῶν] The preposition implies that it is a debt to them.

διήγει] Kept on giving them promises. The word is used intransitively with participles, χρόνον being understood.

12. Σευννέσιος] This seems to have been, like that of Pharaoh in Egypt, an hereditary name of the Cilician princes.

δ' οὖν] 'Be that as it may.' Lat. *ceterum*. It is used when a digression is dismissed, and the writer returns to his narrative.

Ἀσπενδίου] People of Aspendus, a town in Pamphylia.

13. κρήνη] Identified by Mr. Ainsworth with the fountain of Ulu Bunar. He places Thymbrium at Ishekli. Colonel Chesney and Mr. Hamilton place it a little s.e. of the present town of Ak Shehr, at the foot of the Sultan Dagħ, between which and the lake of Ak-Shehr lies a pass called the 'Pass of the Great Spring.'

τὸν Σάτυρον] Silenus, who would easily be attracted by the mixture. The story is told in OVID's *Metamorphoses*, Bk. xi. 90 foll.

14. Τυρ(α)ῖον] Placed by Mr. Ainsworth on the site of the modern Arkut Khan, 'but without wishing to put much stress on so indefinite a point;' by Mr. Hamilton and Colonel Chesney on the site of Ilghun, where there is a plain suited for the review that follows. The latter seems to agree best with Strabo's account.

15. ἐπὶ τεττάρων] Four deep. The object is to make the army look more numerous.

οἱ ἐκείνου] His division.

16. κατ' ὕας κ.τ.λ.] In squadrons and in companies.

ἄρματος] The two-wheeled war-chariot; the ἄρμάμαξα was a four-wheeled covered carriage or litter with curtains, used by ladies.

ἐκκεκαλυμμένας] Without their covers, which were put over the shields on the march to protect the metal from rust, and to prevent their being injured when piled, as they sometimes were, in the baggage-waggons. (Some MSS. have ἐκκεκαθαρμένας, and Weiske conjectures τὰς κνημίδας ἐκκεκαθαρμένας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.) For the other armour cp. note on § 3.

17. στήσας . . . πέμψας] See note on i. 1. 7.

προβαλίσθαι] Strictly of the shield, brought forward to protect the body; here used also of the spear held forward for the charge.

ἐσάλπιγγε] sc. ὁ σάλπιγξ, 'The trumpet sounded.'

ἐπὶ τὰς σκῆνας] Their own tents (see § 18). The hucksters' booths were near, and the Asiatic troops seem to have drawn up close by after their march past.

18. καὶ ἡ Κόμισσα] The construction is changed for the sake of emphasis. We should expect καὶ ἄλλοις καὶ τῇ Κιλίσσῃ, ἦτις κ.τ.λ.

ἐκ τῆς ἄρμαμάξης] If ἐκ is the right reading, Epyaxa jumped out of her litter, which would probably be drawn by oxen, and fled away on foot. This would increase the signs of terror, but we should expect Xenophon to make his meaning more clear. Perhaps it is better to read ἐπὶ.

ἐκ τῶν Ε.] The panic is a sort of electric shock which passes *out of* the Greeks *into* the Asiatics.

19. Ἰκόνιον] The modern Konieh, known as the scene of St. Paul's labours, and as the capital of the empire of the Seljukian Turks. Pliny calls it 'urbs celeberrima.' It is still a large town, and the residence of a pasha. It is 3000 feet above the level of the sea.

πολεμίων] It was no longer in his own satrapy, and possibly its inhabitants, like the Pisidians, were freebooters, so that Cyrus would be partly fulfilling the pretended purpose of his expedition.

20. ἐντεῦθεν] The parting-place seems to have been Barathra (Kara Bunar). Thence Menon and the queen would pass over one of the western spurs of Mount Taurus by Kizil-Chesmeh and Kara Hissar to Soli. The object of Menon's mission was evidently to turn the Cilician Gates.

Δάναν] Evidently the same with Tyana, the town nearest the Cilician Gates.

ἐν φ] sc. χρόνῳ.

φοινικίστην] One who was allowed to wear a purple caftan (κάνδης), a mark of high office. No one could wear it except he were invested with it by the king himself, hence the epithet βασιλειον.

ὑπάρχων] The name used by Herodotus to translate the Persian 'Satrap.' In Xenophon it means a deputy who governed a part of a province under a satrap.

21. εἰσβάλλειν εἰς] To enter. εἰσβάλλειν is another of the words which are used both transitively and intransitively. Cp. our 'to push into Cilicia.'

ἡ εἰσβολή] The pass called the Cilician Gates; now the pass of Kulak Bughaz or Golek Boghaz.

The following description of the pass is mainly taken from Colonel Chesney's 'Expedition, etc.' i. 350 foll. It describes the road as taken from the Cilician plain. 'The pass has this peculiarity that, instead of traversing a high mountain, such as that of Ali Shehr, it runs over a summit level of moderate height towards each extremity, and as both are approached through deep rocky defiles, the celebrated gates may in consequence be considered as consisting of two distinct portions. The Egyptian advanced posts' (in 1832, when Ibrahim, the son of Mehemet Ali, the Viceroy of Egypt, occupied the pass, and advanced beyond it to attack the Sultan) 'were at Golek Boghaz, where the pass is about half a mile broad.

The conduct of Syennesis seems best explained by the supposition that he wished to make himself safe in any event. That Menon's troops crossed by another pass and turned his position *must* have been partly due to Epyaxa; and this, and the additional fact that he was taken in rear by the fleet, would justify him to Artaxerxes for abandoning the Gates, while, if Cyrus were successful, he could plead his wife's mission and his own non-intervention as deserving his gratitude.

CHAPTER III.

1. **ἡμέρας εἴκοσι**] Partly waiting for the arrival of the fleet which was to bring reinforcements.

τοῦ πρόσω] Forwards; the genitive is a genitive of aim (Syntax, § 23).

οὐκ ἐπὶ τούτῳ] Note the position of the negative; 'it was not on this understanding that they were engaged.'

ἐβιάζετο] In accordance with Clearchus' character, which was harsh and peremptory.

2. **ἐκκλησίαν**] The Greek mercenaries were many of them men of good birth and position, and they kept up the quasi-democratic arrangements of a citizen-army. Clearchus cannot force them, but when he appeals to rational discussion he carries his point. The matter is debated in an *ἐκκλησία*, which is a popular assembly on a smaller scale; every one present is at liberty to state his views; the resolutions passed are *ῥα δέξαντα*, the regular term for the resolutions of the popular assembly.

ἰδάκναι] Note the difference between Greek and modern ways. Even they found this somewhat strange, but they were moved by it not to ridicule, but to sympathy.

3. **χαλεπῶς [φέρω]** Generally followed by the accusative, here used absolutely, 'I am annoyed.'

καθηδυνάθησα] The *κατὰ* makes the verb transitive: 'I spent it on my own enjoyment.'

4. **ἐτιμωρούμην**] sc. *αὐτοὺς*. Took vengeance upon them.

ἐπ' ἐκείνου πάσχω is followed by the construction of a passive verb (Syntax, § 41, a); see note on i. 1. 7.

5. **ὅν**] But whether I am or not.

δέη] sc. *πάσχειν*.

6. **πειθεσθαι οὐδὲ ἔπεισθαι**] You reject not only my orders, but my leadership.

οὐτ' ἂν φέλον, κ.τ.λ.] The particle *ἂν*, which calls attention to a condition expressed or implied, generally follows the word which most affects the meaning of the sentence. Hence it is attached to negatives, and is sometimes repeated merely for the sake of emphasis. Here it belongs not to *ᾠφελῆσαι* nor to *ἀλεξήσασθαι*, which are prolate infinitives after *ἰκανός*, but to *εἶναι*.

ἀλέξασθαι is not the usual Attic form of the aorist of ἀλέξω, but has here the strongest MS. authority.

7. παρὰ βασιλείᾳ] To the king's court; ἐπὶ, which would imply hostility, seems purposely avoided. The effect of the speech is plain. Clearchus is not personally popular, but his declaration, that he is not going this long march inland in a strange country, at once brings over some even of Xenias' men, who probably knew what the march was. Cp. i. 1. 2.

8. τούτων] Neuter; that things would right themselves.

9. τὰ μὲν δὴ Κύρου] Cyrus' relations to us must vary with our relation to him. Note the cleverness with which the different points in this speech are put:—1. Of course our pay ceases, and we are thrown on our own resources: 2. we are the aggressors; I cannot face Cyrus, because I know I am treating him shabbily: 3. we shall require all our vigilance to guard our own safety: 4. we cannot neglect the strong force which Cyrus has, and which is sufficient to crush us, for he will be no relenting foe, if foe we make him, and he is close at our doors.

11. ἤδη] At once.

τούτων] i.e. τῶν ἐπιτηδείων.

12. ἐχθρὸς] Note the difference between ἐχθρὸς and πολέμιος. A man may be at war with you without any personal feeling of enmity, but he, if he be your foe, will be a bitter and unrelenting one. Krüger quotes appropriately CURTIUS vii. 10. 8: 'Illi nunquam se inimicos ei, sed bello lacessitos hostes fuisse, respondent.'

13. ἀ ἐγγίγνωσκον] Like the γνώμην ἀποφαίνεσθαι of the Athenian assembly.

γνώμης] Consent.

14. εἰς δὲ δὴ εἶπε] 'One went so far as to say.'

ἡ δὲ ἀγορὰ κ.τ.λ.] It is this that gives point to the recommendation to buy provisions; it reminds them that they could not even get them without Cyrus' permission.

διὰ φιλίας τῆς χώρας] Note that φιλίας is predicate. The presence of a guide from Cyrus might secure their being unmolested.

ὅν πολλοὺς κ.τ.λ.] Another insidious hint of danger.

It was the Greeks mainly who had plundered the country in reprisals for the loss of their comrades.

15. ὥς δέ] i.e. ἕκαστος δὲ λεγέτω ὥς. The construction is changed from ὥς πεισόμενον, and a general positive word is understood from the negative μηδεὶς.

16. ὥσπερ κ.τ.λ.] As if Cyrus would not want his ships to convey back his own troops. Krüger proposes to omit μὴ and to translate, 'as if Cyrus were not going on,' but this is unnecessary.

τὶ κωλύει κ.τ.λ.] If his guide went with us he would know the way we

took, and why should he not put every difficulty in our way, causing, for instance, the heights under which we have to pass to be occupied by enemies?

17. *ταῖς τριήρεσι*] With his ships of war. They of course would be in transport ships, which might easily be sunk by the beak of a trireme.

καταδύση . . . ἀγάγη] Optatives are usually followed by optatives. The subjunctives here represent the fear as more distinctly present to his mind.

18. *ὅλῳ περ*] The usual construction would be *πρὸς ὅλῳ περ*, and this is taken by some as an extension of the Relative Attraction. Possibly the Dative itself might stand here,—like to that, *in* which, etc. The business alluded to is that mentioned in I. I. 2, when Xenias with 300 Greeks escorted Cyrus to Susa.

19. *πεῖσαντα*] A hint at increased pay; to make it worth their while. *πρὸς φιλλαν*] In friendly fashion.

20. *ἡμεῖς κ.τ.λ.*] This sudden break into oratio recta is not uncommon.

21. *αἰρετοί* is here used almost as a participle, 'those who were chosen.'

'This remarkable scene at Tarsus illustrates the character of the Greek citizen-soldier. What is chiefly to be noted is the appeal made to their reason and judgment—the habit . . . of hearing both sides and deciding afterwards. The soldiers are indignant, justly and naturally, at the fraud practised upon them. But instead of surrendering themselves to this impulse, arising out of the past, they are brought to look at the actualities of the present, and to take measure of what is best to be done for the future. To return back from the place where they stood, against the wish of Cyrus, was an enterprise so full of difficulty and danger, that the decision to which they came was recommended by the best considerations of reason. To go on was the least dangerous course of the two, besides its chances of unmeasured reward.'—GROTE, Ch. 69.

CHAPTER IV.

1. *Ψάρον*] Now the Seihun. Mr. Ainsworth measured it at Adana, and found it 325 feet wide.

Πέραμον] The Jaihun. Colonel Chesney says, 'The width given by Xenophon indicates that the passage of the Psarus was effected somewhere about the place now occupied by the city of Adana, and that of the Pyramus in the vicinity of the present town of Misis; and neither of the rivers being fordable, it may be presumed that they were crossed by some sort of a temporary bridge.' The distance between Tarsus and Adana is a little over twenty-nine miles, and from the Seihun to Jaihun is fifteen geographical miles, so that the parasang here across a level plain, with no hindrances, is nearly three miles.

Ἴσσοις] The direct distance here is thirty-three or thirty-four miles, but there are two ranges of hills to be crossed by passes which, according to Professor Koch, present considerable difficulty. Issus and the neigh-

bouring pass are rendered more famous by Alexander's passage and the battle fought there in 333 B.C.

2. ἐπ' αὐταῖς] On board, with the additional notion that he was in command of them.

Πυθαγόρας] In the Hellenics (see note on i. 2. 21) and in Diodorus he is called Σάμος. Some suppose that Samius had been superseded. Rehdantz fancies that there is some confusion from the name of the great Pythagoras. It may be that this Pythagoras was well known in the fleet as the Samian, just as every one connected with Napoleon would know who 'the Corsican' was.

ἡγήετο δ' αὐταῖς] 'Led the way for them.'

Ταμῶς] Previously deputy of Tissaphernes in Ionia (Ταμῶς Ἰωνίας ὑπαρχος ὢν, THUC. viii. 31). After Cyrus' death he fled into Egypt to king Psammetichus, by whom he was beheaded.

ἐπολιορκεῖ] We should say, 'had been besieging.'

3. Χειρίσσοφος] Sent, according to Diodorus, by the Spartan ephors.

ἐπὶ τῶν νεῶν] ἐπὶ, with the genitive, is very often used in a purely local sense, expressing a more accidental connection than with the dative, which implies that the one thing belongs to the other. So Chirisophus is on board (ἐπὶ τῶν νεῶν) merely for transport; Tamos is on board (ἐπὶ ταῖς ναυσὶ) as an officer attached to the fleet. So a man rides ἐφ' ἵππου, for he can dismount; but Issus is built ἐπὶ τῇ θαλάττῃ, for its position is permanent.

σκήνην] Used here for the quarters of Cyrus and his suite.

οἱ παρ' Ἀβροκόμῃ] A proof that the Greek troops with Artaxerxes did not think much of his chances of success.

4. Xenophon's description of this pass is clear. The Κάρσος is evidently the frontier, with a fort in each territory. The pass lay, like Thermopylae, between a spur of the mountain (Amanus) and the sea, and is hence called πᾶροδος; it was closed at each end by a wall with gates, and probably a castle or fortress, easily defensible against even a large host. It is now washed away and a paved road substituted for it which is carried over the spur. Mr. Ainsworth says:—'This first or northerly stream' (a branch of the Merkez Su (or Κάρσος), which finds its way to the sea through a marshy lagune), 'is passed by a bridge, and a little distance farther south are ruins, on the shore, of the termination of a wall with a gate. At a distance of about 600 yards (Xenophon's three stadia) are the more perfect ruins of a wall, which can be traced amid a dense shrubbery, from the mountains down to the sea-shore, where it terminates in a round tower.'

ἦσαν δὲ ταῦτα] ταῦτα really refers to πύλας, though it is attracted into the gender of τεῖχη, which may account for the plural ἦσαν; or it may be that the distinctness of the two walls is indicated by it.

τὸ μέσον τῶν τευχῶν] The space between the walls.

οὐκ ἦν] *ἔστι* with the infinitive is often used in the sense of 'possible ;' Anglicé, 'there was no forcing a passage.'

ἡλίστατοι] Precipitous.

5. This precaution is a good indication of Cyrus' prudence and ability, which contrasts so markedly with Abrocomas' cowardly desertion of his post. It is true that this strong position could be turned by a fleet, but the same could not be said of the pass (Beilan, 1584 feet) over Mount Amanus, which Xenophon does not mention, but which was also easily defensible. And at the Euphrates, too, he thought it sufficient merely to burn the ferry-boats. One cannot help suspecting that Abrocomas, like Syennesis, was rather a 'waiter upon Providence.' He appears to have fallen back on Phœnicia, i. 7. 12.

Φοινίκης] The coast-line to the south of the pass belonged to Phœnicia. The delay here was probably to obtain provisions for the long journey across Syria.

7. φιλοτιμηθέντες] 'Offended, jealous.'

ὡς ἀπόντας] On the understanding that they were to go.

ἀλώσουντο is virtually oblique ; thought they were to be pitied if they should be caught. The future optative is only used to represent the future indicative in the oblique ; otherwise the optative as well as the subjunctive would have no future tense.

8. ἀποδεδράκασιν is used of slaves who steal away, ἀποπειφύγασιν of fugitives who, without any secrecy, get beyond reach.

αὐτοὺς] Their persons as distinguished from τὰ χρήματα, their goods.

φρουρούμενα] Looked upon as a guarantee for good behaviour, they are chattels, things.

9. εἴ τις] 'That is, any who,' etc.

ἀρετὴν] 'Generosity.'

Χάλον] The Chalib or Koweit, the river of Aleppo, in all probability, but the point of passage is uncertain ; perhaps somewhat south of Aleppo. The direct distance is smaller apparently than that mentioned, but the march includes the difficult pass of Beilan over the Amanus, and the marshy plain of Antioch, which would make the parasangs shorter. Fortunately the pass was undefended. The fleet, having served its purpose, was sent back from Myriandus.

ὅς οἱ Σύροι κ.τ.λ.] Because of their fish-goddess Derceto (mother of Semiramis, said to have been turned into a fish). Compare Dagon, the fish-god of the Philistines. The relative is unattracted, because the sentence makes a fresh statement about the fish, and does not merely distinguish them from other fish. The sacred pigeons allowed to flutter round the temples were very common. Those at Delphi are frequently alluded to.

ἐνόμιζον] The imperfect in relation to the story : it is not implied that they are cured of the belief.

eis [όνην] It was customary to assign the revenues of particular towns or districts for particular purposes, especially for the Sultana's wardrobe. So certain places were assigned *eis ὑποδήματα* (HEROD. ii. 98), and three towns were assigned to Themistocles for bread, wine, and *δψον*. (THUC. i. 138.)

The girdles of Eastern women are often profusely adorned with jewels.

10. Δάρδαρος] Mr. Ainsworth would identify this river Dardas with a canal from the Euphrates, near which are the ruins of a town called Balis, whose distance from Thapsacus agrees with Xenophon's account. But Xenophon says that the palace and park of Belesys were at the *sources* of the Dardas, so that the distance of *Balis*, which is at the Euphrates end of the canal, proves nothing; and besides this the distance from the Koweit is, according to Koch, a third too great. Nor is the argument from names, both probably formed from the name Baal, of much value. Policy would dictate to Cyrus a sudden appearance on the Euphrates at the point where he proposed to cross it, rather than a march of three days along its banks, during which the king's forces might make all preparations to oppose his passage. There is not at present any stream between the Koweit and the Euphrates, of 100 feet in breadth near its source, but there are traces of such as have once had a wider bed. One of these, the Dhahab or Dabb, flows from a mountain of the same name south of Rakkah; along whose base there is now a sort of road from Aleppo to Biseir. The distance of this from the Koweit below Aleppo would fairly agree with Xenophon's thirty parasangs, and Prof. Koch and Col. Chesney agree in identifying it with the Dardas. About the march from here to Thapsacus, we are also in the dark. Mr. Ainsworth and Colonel Chesney both make Cyrus follow the right bank of the Euphrates from Balis downward; but such a course would be impolitic, as I have already remarked, and Xenophon, who, after his silence about Beilan and Antioch, has begun to notice again the objects that he passes, makes no mention of the Euphrates till they get to Thapsacus, and speaks of the last march as a march *ἐπὶ τὸν Εὐφράτην ποταμόν*. It seems to me that these words preclude the notion of their reaching the river earlier.

Βελύστος] Apparently a former Satrap (*ἀρχαντος* not *ἀρχοντος*). It has been supposed that Cyrus owed him a grudge, because he had not taken his side. He is mentioned as Satrap of Syria in vii. 8. 25, but the whole of that section is condemned by the editors, as being compiled by another hand.

11. πόλις ἦν οἰκουμένη.

Θάψακος] The Tiph-sach of Scripture, Solomon's frontier fortress on the Euphrates (1 *Kings* iv. 24), opposite the modern town of Rakkah.

The name means a ford, and the ford has been in constant use ever since, and is known to the Arabs as the Bedouins' ford. It lay on the great road from Palmyra to Karrhae, and on the road connecting Seleucus' cities in Northern Syria with Antioch and the Orontes. 'The remains of a

paved causeway are still to be observed on both banks of the river.'—*Ainsworth*.

12. *πάλαι* is used with the present and imperfect (like the Latin *jamdiu, jamdudum*), of that which was begun some time before, and is, or was, still going on. Trans. 'that they had known it, and had been concealing it for a long time past.'

καὶ ταῦτα] 'And this although they were not going to fight.' The circumstances are more detached from the men by the use of the genitive absolute.

13. *πέντε μῶς*] = about £19, 10s. See MAHAFFY, *Old Greek Life*, § 67. *ἐπὶ δὲ* = *ἐπεὶ δὲ*.

14. *πλέον*] From its position it seems best to take this with *προτιμήσεσθε* (passive) to which it adds emphasis.

15. *αἱτοί εἶναι*] To have led to it.

ἐπίσταται] He knows how.

ἀποψηφίσονται] Again a word of the *ἐκκλησία*, 'if they reject the proposal,' (voting by ballot).

ἄλλου] with *οὐτινος*, whatever else.

16. *Γλοῦν*] The son of Tamos, the Egyptian. He afterwards deserted to Artaxerxes, and was advanced to great power.

ἐπαίνῳ] I thank you.

17. People did not cross the river on foot, when the bridge—or the ferry-boats—were there. A similar flattery was addressed to Lucullus (PLUTARCH, *Lucull.* 24).

θεῖον] Providential, or almost a miracle.

19. *Ἀράβην*] The Khabur, the Chebar of Ezekiel, on which Nebuchadnezzar planted a colony of Jewish captives. Mesopotamia north of it seems to have been called Syria; south of it, Arabia.

CHAPTER V.

2. *στρουθοὶ οἱ μεγάλοι*] (otherwise called *στρουθοκαμήλοι*, from the shape of their necks),—ostriches; *ὠτίδες*, bustards; *δορκάδες*, (*δερκ-*, the clear-eyed) antelopes, or gazelles.

ἔστασαν δὲ] See *Syntax*, § 53 *e*, *Obs*. The use of the indicative shows that the supposition of the optative is not a merely imaginary or conceivable one, but one of that which was repeatedly happening in past time (*Synt.* 40 *b*), and that the result did actually follow in each case (*δὲ*), where the premiss was fulfilled. In this as in the other forms of conditional clauses the protasis is sometimes understood, and the imperfect or aorist with *δὲ* is used to denote habit. Our English idiom is not dissimilar:

'the wild asses, whenever they were pursued, would run ahead and stand still.'

ἐ μὴ κ.τ.λ.] 'Unless the horsemen were posted at intervals, and took up the chase one after another,' so that when one horse was tired, a fresh one was ready to take its place.

3. ἀπέσπα] 'Drew away,' as we use the term in a boat-race; got clear.

αἴρουσα] i.e. τὰς πτέρυγας, the dative being used to match πόσω.

ἀνίστη] Rouse, start, so as not to give them time to rest.

4. Μάσκαν] This appears to be really a canal which cuts off a large curve of the river. The island thus made is now called Irzah or Werdi, and there are traces of ruins near it, which may belong to Corsote. Mr. Ainsworth conjectures that this may have been the river Ahava of the book of Ezra. There is a large bend in the Euphrates which probably explains the words περιβέβητα, etc.

5. σταθμοὺς ἐρήμους] Mr. Ainsworth's description of the present state of this district coincides very closely with Xenophon's account. Colonel Chesney, however, found traces of a remarkable system of irrigation works, covering the whole district, and proving that at one time it must have been densely populated. Mr. Grote believes that this population was subsequent to Xenophon's time, and began during the period of the Seleukidæ, to whom it was of great importance to keep up the communication between their cities in Northern Mesopotamia, and those which were nearer the Syrian coast.

Πύλας] There is apparently no definite pass or defile, with which this can be identified. But the name would not be an unnatural one for a town or village near the point where the Euphrates valley opens out into the wide plain of Babylonia. Above this point, 'it is,' says Mr. Ainsworth, 'full of hills and narrow valleys, and presenting many difficulties to the movements of an army.'

Colonel Chesney places the 'Gates' about 27 miles below Hit (the Is of Herodotus), a place famous for its bitumen-springs, with which Ainsworth and Rennell identify Charmande.

ὄρους ἀέτας] Mill-stones. The lower stone, which was fixed, was called μόλος; the upper which was turned round a pivot, by hand, or frequently by a donkey, was called ὄνος.

ὀρύττοντες] Quarrying.

6. Λυδῶν] After the conquest of Lydia by Cyrus the Great, the Lydians were disarmed and confined to commerce and trade.

καπιθην = 2 Attic Choenices = about 3½ pints.

σίγλος = 7½ Attic Obols = about a shilling. The famine prices are further indicated by the fact that wheaten flour and barley-meal are at the same price, which was the case in the European dearth of 1846.

κράτα ἐσθλόντες] Much against the taste and habits of natives of a southern country. So Caesar's soldiers in Gaul found it a great hardship to have

little but flesh-meat to eat. (B. G. bk. vii. ch. 17. Cp. B. C. i. 48, where flesh-meat is called 'secundum inopiae subsidium.')

7. *ἦν δὲ*] *ἔστιν* *δς* is declined as one word, the *ἔστιν* being invariable. This use is, however, rare in the imperfect.

χλόν] Green fodder.

The scene that follows gives us some idea of the difficulties to be overcome.

8. *ὥσπερ ὀργῇ*, with *ἐκέλευε*, 'as if in anger he ordered.'

κάνδης] The caftan, a long flowing robe, fitting pretty closely over the chest, and having wide hanging sleeves. It was worn over the tunic and trousers.

ἐπὶ νίκῃ] 'With victory in view;' *ἐπὶ* is used of the ground or condition on which their energy is based.

καὶ μάλα κατὰ πρανοῦς] *i.e.* *κατὰ καὶ μάλα πρανοῦς*, down a really very steep hill. Cp. iii. 1. 22, *ἐξεῖναι μοι δοκεῖ λέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι ἢ τούτοις*.

τούτους] The well-known; the tunic worn by these dignitaries was also of purple.

ἀναξυρίδας] According to some, the wide, baggy trousers worn in the East; according to others, close-fitting hose, such as are depicted upon the monuments at Persepolis. The great cold of the highlands of Persia accounts for this dress, and for the shirts, drawers and stockings which also were worn by wealthy Persians.

9. *ὅσῃ μὲν ἂν . . . ἔλθοι*] According to strict rule the *ἂν* used with relative particles with the subjunctive is dropped when the subjunctive becomes an optative after a historic tense, the optative itself expressing the idea of frequency which the *ἂν* gives to the subjunctive; but it is only natural that where *ἂν* is separated from its particle, the habit of thought which changes the mood should be content with that, and leave it untouched. The same construction is found in iii. 2. 12, and in vii. 2. 6. It is needless to suppose with Schömann and Krüger that a conditional *εἰ ἔλθοι* is to be supplied.

συναγείρεσθαι] Note the change of tense,—was all the time being collected.

συνιδεῖν ἦν] = *δῆλῃ ἦν*, and has the same construction.

10. *Χαρμάνδη*] Identified by Rennell and Ainsworth with Hit (see above); but there is no certainty about its position.

στεγάσματα] Tent-coverings; *κάρφης*, dry hay.

Rafts thus constructed on inflated skins are still used by the people of Mesopotamia. They are called Keleks.

βαλάνον, a general term for an acorn-like fruit, defined by *τῆς ἀπὸ τοῦ φοίνικος*, the date.

τοῦτο] sc. *τὸ φύτον, μελίμη*.

11. It is to be remembered that there was no separate leader of the whole Greek force. The social position of the volunteers made them jealous even of ordinary discipline, on the part of their own commanders ; and naturally a soldier of Menon's owed no allegiance to Clearchus, who was distinctly in the wrong in punishing a man not in his own division. Besides which there was a standing jealousy between Menon and Clearchus, whose stern and harsh manners did not win him popularity, whatever his abilities may have been ; and a less spark than this was sufficient to kindle it into flame.

12. τὴν ἀγοράν] Where the provisions brought across were exposed for sale, by the crossing-place.

τοῖς περὶ αὐτόν] His usual attendants, or his 'staff.'

ἴσθι τῇ ἀξίῳ] 'Let's fly at him with his hatchet.' ἴημι, like our 'shoot,' comes to be used intransitively.

13. παραγγέλλει κ.τ.λ.] Calls his men to arms. The hoplites were to remain there in position to receive a charge, with the shield resting against the knee, and lance in rest to serve as a modern bayonet. Cp. CORNELIUS NEPOS, *Chabrias*, i. 2 : 'Reliquam phalangem loco vetuit cedere, obnixoque genu scuto, projecta hasta, impetum excipere hostium docuit.'

ἐπὶ τὰ ὅπλα] To get their arms, or, possibly, to the place where the arms were piled.

14. τάξις] Of 200 men, (vi. 5. 11), i.e. two λόχοι.

ἔθετο τὰ ὅπλα] Lit. grounded arms ; i.e. halted, stationed himself.

15. τὰ πάλτ'] His two lances (cp. i. 8. 3). The Persian youths carried πάλτ' δύο, ὥστε τὸ μὲν ἀφιέναι, τῷ δ', ἂν τι δέη, ἐκ χειρὸς (hand to hand) χρῆσθαι.

17. ἐν ἑαυτῷ ἐγένετο] Came to his senses, was himself again, having previously been 'beside himself.'

κατὰ χώραν ἔθεντο τὰ ὅπλα] Returned to their posts.

CHAPTER VI.

1. προϊόντων] sc. αὐτῶν, cp. i. 2. 17.

ὥς] With numerals = *circiter*.

οἱτοῖ] The horsemen ; ἵππων is ambiguous.

λεγόμενος] Counted, reckoned.

2. ὅτι] For the inverted position cp. ii. 2. 20, προαγορεύουσιν, ὅς ἂν . . . μνηύσῃ, ὅτι λήψεται.

κατακάνοι] Xenophon uses ἀποκτείνω and κατακαίνω.

τοῦ καίειν] This construction is not common with κωλύω, the general construction being a consecutive infinitive with μή ; but here they are to be stopped from what they are already doing.

ποιήσαντες ὥστε] Would so act that . . . ὥστε is not needed, but gives greater emphasis to the result.

ταῦτα] Nominative.

3. ἐτοίμους] Already in his hands.

ὡς ἂν δύνηται] Cp. i. 3. 14, and note.

φίλλας] Devotion or submission. The same word in Greek often expresses very different degrees of the same thing.

4. ἑπτα] A noticeable number amongst Persian officers. Cp. *Esther* i. 10, 14, where there are seven chamberlains and seven princes.

5. τὴν κρίσιν ὡς ἐγένετο] After a verb of knowing or relating, the subject of the subordinate clause is made the object of the principal verb. So οἰδᾷ σε, δοῦναι εἰ is better Greek than οἶδα δοῦναι εἰ. Cp. i. 9. 7.

6. πρὸς θεῶν] *Lit.* from a station in front of the gods; so from the gods' point of view, 'in the sight of the gods.' Cp. *EUR. Alc.* 57, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, the law that you lay down, Phœbus, is from the rich men's point of view; *i.e.* is in the interest of the rich.

πράξω] Subjunctive, because the purpose still remains. This appears by the way in which we should translate παρεκάλεσα, I have called you together.

ὡς ἑφη αὐτὸς] According to his own account.

δεξιὰν] *i.e.* we shook hands upon it.

οὔτι οὐ] *οὔτι* practically corresponds to our inverted commas. He answered 'No.'

7. οὐκοῦν] Two uses of this particle are recognised. In the one the stress and the accent are on the negative, οὐκοῦν, which is rarely used, in questions, and then only with the meaning, 'Is it *really* not?' In the other the inferential οὐν prevails, and implies that the answer must be in the affirmative, as here, Did you not then (you know you did)?

ὡς αὐτὸς σὺ ὁμολογεῖς] According to your own confession; goes with οὐδὲν ἀδικούμενος.

ἀποστὰς εἰς Μυσσοῦς] Having rebelled and gone off to Mysia; *i.e.* having taken refuge there.

ἔφη] Assented, said Yes.

ἐφησθα] The termination -σθα (common in Homer) is probably a double one; the element *θα* or *τα* being added to ἐφης, (*PAPILLON, Comparative Philology*, p. 162). In οἶσθα and ἤσθα (= οἶδ-τα and ἤσ-τα), the *σ* is no part of the termination.

It is suggested that the English and German -st is due to the same process of doubling.

8. τὶ οὖν κ.τ.λ.] 'What injury have you received from me that now for the third time you are found plotting against me?' The verb etc. of the question are understood as usual in the answer, which in English would be simply 'None.'

ἢ γὰρ ἀνάγκη] Yes, truly, I must; a common use of γὰρ, *lit.* (I do), for truly I must.

9. τοιαῦτα] Cp. note on i. i. 6. 'You have heard the man's deeds and his confession.'

τὸ κατὰ τοῦτον εἶναι] A limitative use of the infinitive, 'as regards him; ' so ἐκὼν εἶναι, willingly, if I can help it.

10. ἔλαβον τῆς ζώνης τὸν Ὀρόντην] 'They took Orontes by his girdle.' The genitive ordinarily follows the middle only, as a genitive of aim, in which case we should have ἐλάβοντο τῆς ζώνης τοῦ Ὀρόντου. The presence of the accusative explains the construction. The custom was a regular Persian one to indicate that a man was condemned to death.

προσεκύνουν] In Oriental fashion, by prostrating themselves and kissing the ground.

11. ὅπως ἀπέθανεν] From HERODOTUS vii. 114, we learn that one form of capital punishment in Persia was to bury the culprit alive. So Orontes may have been thus buried in his own tent.

CHAPTER VII.

1. δώδεκα] The marches are shorter, not from any difficulty in the ground, but from the need of greater caution with an enemy near, of which Orontes' treachery had given them warning.

νύκτας] Cp. ii. 2. 8, iii. 1. 33. The plural is used because the night was divided into several watches.

εἰς τὴν ἐπιούσαν ἑω] Against the next morning; Latin, *in posterum diem*.

2. Join αὐτόμολοι παρὰ μ. β.

συνεβουλεύετο] Asked their advice.

3. ἴσπε] Imperative.

4. ταῦτα] Their numbers and their noise.

οἶους] The verb αἰσχύνεσθαι=I am ashamed to think. ἡμῖν, because their judgment of his compatriots affects him.

εὐτόλμων γενομένων] 'If you show yourselves valorous.'

5. ἐν τοιοῦτῃ κ.τ.λ.] In your present position, with danger close at hand.

6. ἔστι μὲν κ.τ.λ.] 'My father's empire truly extends southward to regions which are uninhabitable because of the heat.' μὲν is sometimes used in this strong affirmative sense. If an apodosis is sought for it may be τὰ δ' ἐν μέσῳ.

τὰ πάντα] We should expect the genitive after σατραπεύουσιν, but general words like πᾶς, and demonstratives, are used with any verbs as accusatives of contents.

the preceding note, would remove the stop before *ἐνθα* so as to connect it with *τείχους*. This I think is unnecessary; with or without the stop *ἐνθα* may refer either to the position of the Median wall, or to the point where the trench touched it; 'it stretched as far as the Median wall, to the part where the canals are.' In this case the mention of the canals is possibly intended to show how the trench was filled, for as the end near the Euphrates was not cut through, it must have been filled from the Tigris.

Other writers, ancient and modern, state that the channels for irrigation ran from the Euphrates into the Tigris, which is at a somewhat lower level. This paragraph has therefore been bracketed by some editors as suspicious. But there are good reasons for admitting it. The north-east corner of the Delta was certainly irrigated by canals from the Tigris, and some of these may have been continued to the Euphrates, or at any rate to the cross canals like the Nahr Malcha which connect the two; and as the Tigris rises earlier than the Euphrates, being fed by the melting snows on the south side of the Niphates range, the people would be sure to use its waters to secure an earlier preparation for their crops. Mr. Grote remarks that the levels would probably be affected by the network of canals, and by the quantity of water exhausted in fertilising the land.

ἀντὶ ἔρματος] To serve as a defence; see LIVY xxxi. 39, 'ut pro muro essent.' THUC. ii. 3, *ἢ ἀντὶ τείχους ᾗ*.

18. *ἄρα*, first used of that which follows next in order of events, is used in Attic Greek to denote an inference drawn from what has gone before, and which follows next in the line of argument.

19. *ἀπεγνώκειναι τοῦ μάχεσθαι*] To have given up all idea of fighting.

20. *ἐπὶ ἔρματος*] Instead of on horseback.

CHAPTER VIII.

1. *ἀμφὶ ἀγορὰν πλήθουσιν*] About the time when the market is full, *i.e.* from 10 to 12 o'clock. The Greek day was divided into four parts; *πρωὴ*, the early morning, *πρὶ πλήθουσιν ἀγορὰν*, the forenoon, *μεσημβρία*, the time of midday heat, and *δελή*, the afternoon, which is sometimes divided into *πρωΐα*, and *ὄψια*. See MAHAFFY, *Old Greek Life*, § 18.

καταλύειν] To halt, *lit.* to unyoke. Hence *κατάλυμα* is a caravanserai.

πιστῶν] The regular name of the king's or the satrap's counsellors. So the chorus in the *Persians* of AESCHYLUS introduce themselves by the words, *Τάδε μὲν Περσῶν πιστὰ καλεῖται βασιλεῖς*.

ἐλαύνων, κ.τ.λ.] Riding at full speed with his horse in a sweat.

βαρβαρικῶς] In Persian.

Join *ὡς εἰς μάχην*.

2. *ἐπιπεσάσθαι*] *i.e.* *βασίλεα*.

4. *τοῦ κέρατος* appears to be used here in a double sense. An army marching in column is said to march *ἐπὶ κέρως*; Clearchus was marching

not on the king's side, one of them struck him with a javelin from behind and wounded him at the knee. Again he fell, and struck his wounded temple against a stone, and died. The news was brought to Artaxerxes, who came to view the body, which was mutilated in Persian fashion, the right hand and head being cut off.

All those who had had any part in Cyrus' death came, by Parysatis' vengeance, to an untimely end.

CHAPTER IX.

1. τῶν Κέρον κ.τ.λ.] Of those who appear to have had personal knowledge of Cyrus.

παρὰ πάντων] παρὰ with the genitive is used with passive verbs of giving and expressing.

2. This account of Cyrus' education is quite at variance with all we know of the habits of an Eastern court, and, as Mr. Grote suggests, is more worthy of the romance of the Cyropaedia than of the grave history of the Anabasis.

3. θέραις] Cp. i. 2. II.

4. θεωῦνται] Of that which is set before them as a spectacle: 'they have before their eyes those whom the king delights to honour (cp. *Esther* vi. 6), and hear their fame, and others they see and hear of as being disgraced.'

εἰδὸς παῖδες ὄντες] 'Statim a pueritia,' from their very childhood.

αἰδημονίστατος μὲν] This one strong quality of shamefastness is thus emphasised: the logical order is πρῶτον μὲν . . . ἔπειτα δὲ.

τοξικῆς] Names of arts (sc. τέχνη) frequently omit the article, as being general conceptions.

μελετηρότατον] 'Most fond of practising.'

6. ἔτρεσαν] One of Xenophon's frequent poetical words; so ἐπέπατο below, § 19.

συμπεσόν] He engaged with it.

τὰ μὲν ἔπαθε] He received injuries.

πολλοῖς] Masculine; he made his lot enviable to many.

7. It is this recognition of the advantage to statesmanship of consistency and good faith which forms the most remarkable feature in Cyrus, as compared with other Oriental leaders of past and, we may say, of modern times. It is easy to imagine the effect which this feeling of security would produce amongst those who had been accustomed to capricious and arbitrary tyranny.

σπείσονται . . . συνθίβοι] The one after a war, the other of compacts in time of peace.

8. καὶ γὰρ οὖν] In proof of it; 'attaches sentences which state a confirmed fact (οὖν) as a proof (γὰρ) of what goes before,' Krüger.

ψιλήν] Without helmet, wearing merely the tiara or turban. An Eastern would never be seen *barheaded*.

7. προμετωπίδια] Frontlets.

προσπετρύδια] Breastplates.

μαχαίρας] Sabres; a sword with one edge slightly curved, and a straight back.

8. δεαλη] See above, § 1.

τάξεις] Companies; apparently of 200 men.

9. ἐχόμενοι] Next (*lit.* claspings, clinging to).

γεγρόφοροι] The γέρρον was a light oblong shield of wickerwork with a spike at the bottom, by which it could be stuck into the ground so as to form a breastwork. It covered its bearer nearly from head to foot.

ποδῆρες] Reaching to the feet, *i.e.* long wooden shields that covered the whole body. These Egyptians are supposed to be the descendants of those who fought for Croesus, and were settled by Cyrus the Great in Aeolis. Egypt was at this time in revolt from Persia, cp. ii. 1. 14.

κατὰ ἔθνη] So in Xerxes' army, HEROD. vii. 60. 100.

ἐν πλακίσῳ πλήρει ἀνθρώπων] In a solid square. The square of marching order was generally hollow, the four sides being composed of hoplites, so arranged that by facing round they would be in battle array, on whichever side an attack was made. Within the square were first four lines of light-armed troops, and then the baggage.

10. See i. 7. 10, εἰς γῆν βλέποντα, pointed towards the ground, so as to tear and mangle those who were driven over.

ἁλόντα] This absolute use of the accusative participle is not very common. ἡ γνώμη ἦν seems equivalent to 'they were designed.'

11. δὲ μέντοι] 'In that however which Cyrus said.'

ὡς ἀνυστὸν=ὡς δυνατὸν.

ἐν ἴσῳ] Evenly,—there was no pressing of one before the other.

12. κατὰ μέσον] To face the centre.

13. ἀλλ' ὅμως—'yet in spite of this'—brings out the concessive sense of ὅρων. The danger of being outflanked ought to have made him do otherwise. Plutarch well remarks that by this piece of timid self-seeking Clearchus τὸ πᾶν διέφθειρεν. Cyrus, on the other hand, showed his good generalship, and there seems little reason to doubt that, if his wishes had been followed, the Persian centre would have been driven back, and the personal conflict between Cyrus and Artaxerxes avoided, and so Cyrus' life spared. What the consequences to the world's history would have been is an interesting speculation. Greece was perhaps the gainer by Cyrus' death.

14. ἐκ τῶν ἐτι προσιώντων, *i.e.* the column had not yet entirely formed into line.

οὐ πάνυ κ.τ.λ.] Some way from his own army.

15. Xenophon was not a soldier in the army, and so broke no rule in leaving the ranks.

ἐπιστήσας] 'Pulled up his horse and' . . .

16. σύνθημα] The pass-word. It was passed along the line, and then passed back again, to prevent all chance of mistake.

καὶ ὅς] ὅς was originally a demonstrative, and retained that sense in the phrases ὅς μὲν, ὅς δέ, ὅς δ' ἔφη, ἢ δ' ὅς, and some others.

17. Ἀλλὰ] 'Well (though I did not give it), I accept it : this let it be.' The imperative ἔστω hardly favours Kühner's notion, sc. 'σωτηρία καὶ νίκη.'

προήρχοντο] They began the first, i.e. they assumed the offensive.

18. ἔκείμηναι] Began to waver out of line, and so to get in advance of the rest.

ἐαλεῖν] Of the cry ἐλελεῖ, like our Hurrah, used on entering battle.

20. διώσαντο] Made way for them.

ἐκπλαγείς] Losing his head.

οὐδὲ . . . ὅτι] 'No, nor any other,' as καὶ . . . δέ is 'yes, and . . .'

21. οὐδ' ὥς ἐρήχθη διώκειν] 'Not even thus was he tempted to give chase,' i.e. he was not carried away from his cautious attitude. ὥς, like ὅς, is sometimes used demonstratively, and in this sense is accentuated.

συνεσπειραμένῳ] In close order.

ἦδαι αὐτὸν ὅτι] Cp. i. 6. 5, note.

22. In a *Greek* army the right wing was the post of honour. We gather from this that Cyrus too was stationed in the centre of the line.

23. ὅτι] So, accordingly, with reference to what has just been said.

ἐμπροσθεν goes with αὐτοῦ, which at the same time may have its own meaning, 'nor with those of his own forces that were posted in front of him.'

24. ἐμβαλὼν] Charging.

τοὺς ἐξακισχίλους] They were a special corps, or the article may merely refer to the previous mention of them, i. 7. 11.

25. σχεδόν] Mainly.

ὁμοτράπεζοι] Table-companions.

26. παλαί] With his spear (παλόν).

Κτησίτας, a physician from Cnidus in Caria, who went in the year 416 B.C. to Persia, and became court-physician. In this capacity he was present at the battle of Cunaxa. He returned home three years later, and wrote a Persian history (Περσικά) in twenty-three books, based to a great extent on Persian archives. We unfortunately possess only a few fragments of this work, extracted by Photius, patriarch of Constantinople, in the ninth century. Plutarch (*Artaxerxes*, c. 11) has given an abstract of his account of this battle. See below.

Mr. Grote quotes a somewhat similar incident in the history of Don Pedro (the Cruel) of Castile. He was dethroned, and subsequently slain

in personal conflict by his bastard brother Henry of Trastamare. At the battle of Navarrete in 1367 (famous in the history of our Black Prince), says M. Mérimée, 'Don Pédre, qui, pendant le combat, s'était jeté au plus fort de la mêlée, s'acharna long temps à la poursuite des fuyards. On le voyait galopper dans la plaine, monté sur un cheval noir, sa bannière armoriée de Castille devant lui, cherchant son frère partout où l'on combattait encore, et criant, échauffé par le carnage, 'Où est ce bâtard, qui se nomme roi de Castille?''

27. **τις**] According to Ctesias, a Carian slave; though Plutarch, professedly on his authority, says a Persian named Mithridates.

The construction of the second part of the section is somewhat confused, *Κῦρος δὲ αὐτὸς* continuing the construction of the beginning of the sentence, the former half being modified by the reference to Ctesias. Translate—'And there as they were fighting, the king and Cyrus, and their several companions, each on his own side—the number that fell on the king's side we learn from Ctesias, who was with him, but of the others Cyrus himself was slain, and eight of the bravest of his attendants fell round him.' *ἐπ' αὐτῷ*, literally, upon him. He was wounded and fell, and they fought hard to protect him, and so, when they fell, they would fall over him.

28. **σκηπτούχων**] Chamberlains (eunuchs), who were at the same time the king's body-guard. *Cyrop.* viii. 5. 58. The satraps imitated the king's state.

29. **αὐτὸν**] Subject, as opposed to *τινὰ*.

ἀκινάκη] A short straight sword or poniard, not a scimitar as it is often translated.

εἶχε γὰρ χρυσοῦν, κ.τ.λ.] Cyrus in these gifts had already acted as if he were king. Cp. i. 2. 27, note.

An abstract of Plutarch's account of Cyrus' death, professedly based on Ctesias' history, will not be uninteresting. After the death of Artageres, he says, Cyrus and the king charged each other in silence. Ariaeus, who was with Cyrus (hardly consistent with Xenophon's account), hit the king with his spear, but without inflicting any wound. Artaxerxes aimed his lance at Cyrus, but missed him, killing one of his attendants. Cyrus, on the other hand, wounded the king (see § 26), who retired with Ctesias to a neighbouring hillock, while Cyrus in his passion was carried away by his fiery steed Pasacas, and in the growing darkness could not be distinguished by friend or foe. While he was riding about with fierce cries, his tiara fell off, and Mithridates struck him with a javelin on the temples, near the eye, not knowing who he was. Stunned by the blow, and faint with loss of blood, he fell from his horse, which escaped. Some of his attendants, who were at hand, put him upon another horse, hoping to get him safely off the field. But whilst he was indulging hopes of victory, and listening to the cries of the fugitives who asked for mercy, some Carian slaves, camp-followers, came up, and seeing by his armour that he was

not on the king's side, one of them struck him with a javelin from behind and wounded him at the knee. Again he fell, and struck his wounded temple against a stone, and died. The news was brought to Artaxerxes, who came to view the body, which was mutilated in Persian fashion, the right hand and head being cut off.

All those who had had any part in Cyrus' death came, by Parysatis' vengeance, to an untimely end.

CHAPTER IX.

1. τῶν Κέρου κ.τ.λ.] Of those who appear to have had personal knowledge of Cyrus.

παρὰ πάντων] παρὰ with the genitive is used with passive verbs of giving and expressing.

2. This account of Cyrus' education is quite at variance with all we know of the habits of an Eastern court, and, as Mr. Grote suggests, is more worthy of the romance of the Cyropaedia than of the grave history of the Anabasis.

3. θύραις] Cp. i. 2. 11.

4. θεάνται] Of that which is set before them as a spectacle: 'they have before their eyes those whom the king delights to honour (cp. *Esther* vi. 6), and hear their fame, and others they see and hear of as being disgraced.'

εὐθὺς παῖδες ὄντες] 'Statim a pueritia,' from their very childhood.

αἰδημονέτατος μὲν] This one strong quality of shamefastness is thus emphasised: the logical order is πρῶτον μὲν . . . ἔπειτα δέ.

τοξικῆς] Names of arts (sc. τέχνη) frequently omit the article, as being general conceptions.

μελετηρότατον] 'Most fond of practising.'

6. ἔτρεπεν] One of Xenophon's frequent poetical words; so ἐπέπατο below, § 19.

συμπέσων] He engaged with it.

τὰ μὲν ἔπαθε] He received injuries.

πολλοῖς] Masculine; he made his lot enviable to many.

7. It is this recognition of the advantage to statesmanship of consistency and good faith which forms the most remarkable feature in Cyrus, as compared with other Oriental leaders of past and, we may say, of modern times. It is easy to imagine the effect which this feeling of security would produce amongst those who had been accustomed to capricious and arbitrary tyranny.

σπέσασαίτο . . . συνθοίτο] The one after a war, the other of compacts in time of peace.

8. καὶ γὰρ οὖν] In proof of it; 'attaches sentences which state a confirmed fact (οὖν) as a proof (γὰρ) of what goes before,' Krüger.

ἐπιτροπόμεναι] When they put themselves under his protection, like towns of the middle ages commending themselves to a feudal suzerain.

μηδὲν] The negative follows *σπεισόμενον* which implies an oath.

Θ. αἱ πόλεις] The Greek cities of Ionia.

προέσθαι] To abandon, surrender. Cp. i. 1. 7.

10. ἔργῳ] Generally opposed to *λόγῳ*, as here to *ἐλεγεν*; he not only told them, but proved to them by deeds that he would not desert them, when once he had become their friend.

11. ἐξέφερον] Related.

ἀλεξόμενος] In requital. The word is generally used, like our 'retaliate,' of returning evil for evil. Here it belongs to *κακῶς ποιῶντας*, which comes next to it, but the idea of repayment, which it contains, is extended also to *εὖ ποιῶντας*. This figure, by which a word which strictly belongs only to one of a pair is extended to the two, is called *Zeugma*.

12. πλείστοι δὲ] Far the most; *δὲ* added to superlatives intensifies, and makes them more definite.

τῶν ἐφ' ἡμῶν] Of the men of our time.

ἐν γὰρ ἀνδρῶν] To a state more may have surrendered themselves.

13. οὐ μὲν δὴ . . . ἀλλὰ] Not that any one could say . . . on the contrary. In the phrases *ἀλλὰ μὲν δὴ*, *καὶ μὲν δὴ*, *οὐ μὲν δὴ*, *μὲν* retains in a weakened form the meaning of *μὴν*, 'surely'; so also in *μὲν οὖν* the corrective, 'nay, rather,' and in the colloquial answers *πανὸ μὲν οὖν*, *κομιδῇ μὲν οὖν*, where it is a strong affirmative.

στερουμένους is used in a perfect sense, 'bereft.'

ἀρχῇ] Satrapy.

ἔχοντι δ, τι προχωροῦν] 'With whatever it suited him to carry,' i.e. the roads were safe, and he need fear no robbers. Kühner translates 'if he was furnished with what was necessary for the journey;' but the condition is contained in *μηδὲν ἀδικοῦντι*, and there seems no reason for a second condition.

14. πρῶτον μὲν] The apodosis is *ἐπειτα δὲ καὶ ἄλλη*, as if the protasis had been *πρῶτον μὲν ἐν τῷ πολέμῳ*.

16. ἐπιδεικνύσθαι] To distinguish himself.

τῶν ἐκ τοῦ ἀδίκου φιλοκερδοῦντων] i.e. than they were.

17. ἀληθινῇ] A genuine army. They got attached to him, and so formed a real standing army, as opposed to a mere crowd of mercenaries, whose only bond was their monthly pay, and who would go over to the enemy at any moment, if higher pay were offered them.

19. 'If he saw a man to be an able and honest administrator, who developed the resources of the country under his government, and secured its revenue, he would never take his land away from him, but rather keep increasing his territory.' See i. 5. 2, note.

ἅττα ἐπέπατό τις] His possessions (*πάομαι*, a poetical word used in iii. 3. 18, v. 9. 12).

21. αὐτὸ τοῦτο] sc. *ἐπολεῖ*, which is contained in the second half of the sentence *καὶ αὐτὸς κ.τ.λ.*

22. πάντων μάλιστα] By preference.

δου] sc. *πρὸς ἐκεῖνο δου.*

23. It is difficult to keep up the play on the word *κόσμος*. 'He could not in his own person wear all these equipments, but he thought the best equipment a man could have was friends well equipped.'

24. τὰ μέγαλα εἰ ποιοῦντα] 'In the greatness of his benefits.' This passage is repeated almost verbatim of the elder Cyrus in *Cyrop.* viii. 2. 13.

25. βέκους] Flagons, a Semitic word.

ἐπεμψε] Has sent. The accuracy of the Greek language refers to words only just uttered as past. So a man commenting in reply to a speech just finished would say *καλῶς εἶπας*, where we should use the present. Cyrus' messenger here refers back to the time when the message was delivered to him. Compare the Latin use of the imperfect for the present in letters, the writer putting himself at the time and in the place of the reader of the letter.

26. ἡμίσεια] Halves of loaves. The half of the loaves (= half of the total number) is *οἱ ἡμίσεις τῶν ἀρτων*.

27. εἰδύνατο] A general fact, from the writer's knowledge.

ἄγουσιν] As used in chariots.

29. δοῦλου] As subject to the king, *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός*.

δὲν ἔπετο] i.e. his messenger. See i. 6. 3.

31. Join τοῦ ἱππικοῦ ἀρχων, in command of the cavalry.

CHAPTER X.

1. ἐνταῦθα δὴ] See note at the end of chap. viii. The right hand was cut off, according to Ctesias, as that which had wounded the king.

διώκων] Agreeing with the principal subject; Poppo compares THUC. iv. 112 : *Βρασιδᾶς δὲ καὶ τὸ πλῆθος εὐθὺς ἀνω ἐτράπετο βουλόμενος κατ' ἀκρας ἐλεῖν αὐτήν.*

ἵστανται] Make a stand.

ὠρμῶντο] has better authority than *ὤρμητο*. The imperfect refers to the time of their departure. So in ii. 1. 3, *ὅθεν τῇ προτεραιᾷ ὠρμῶντο*.

2. Φωκαῖδα] A native of Phocaea, a town in Ionia. Her name was Milto.

3. γυμνή] In her chiton, without the upper garment.

τῶν Ἑλλήνων] sc. ἐκείνους.

ὄπλα ἔχοντες] To be on guard.

οἱ δὲ καὶ αὐτῶν κ.τ.λ.] 'And some of them too (as well as of the Persians) were killed, but yet they held their ground.'

ἐντὸς αὐτῶν] Within their protection.

4. ὡς πάντας νικῶντες] 'As if they were victorious over all the Persians, instead of a small fraction of them; while the Persians were plundering as if they were victors along the whole line.'

5. εἰ πέμπουσιν] The indirect (historic) of the deliberative subjunctive; the direct would be πέμπωμεν.

6. ὡς ἰδόκει δοπισθεν] 'As he thought, in their rear, but the Greeks faced round, and made ready, expecting that he was going to attack them on this side, and intending to face his attack.' It is uncertain whether *στραφέντες* means that they faced round, the rear becoming the front as in iv. 3. 29, or that the line was reconstituted, each column wheeling to the left down the line between itself and the next, the rear alone simply facing round and retaining their old position. The troops on the left wing would thus be on the right in the new order.

ὡς goes both with *προσόντος*, and with *δεξιόμενοι*.

ἧ δε παρήλθεν, κ.τ.λ.] 'But he led off his troops by the same track as he had originally passed by, outside the left wing of the Greeks;' i.e. their left wing in the original order of battle, (see ch. 8, diagram,) when he prepared to outflank them.

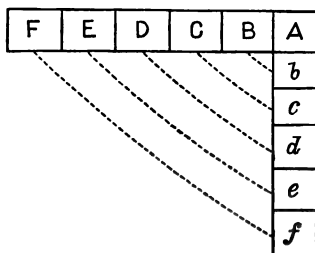
τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας] 'Those who deserted during the battle, where the Greeks were.' These deserters, not mentioned before, are alluded to in ii. 1. 6.

7. κατὰ τοὺς Ἕλληνας πελτάστας] Down on the Greek peltasts, or, where the Greek peltasts were.

ἐλέγετο φρόνιμος γενέσθαι] That is, in these tactics of parting his line to make way for Tissaphernes' charge, and thus harassing him on the flank and avoiding loss on his own part.

8. μείον ἔχων] Frustrated, without advantage.

9. κατὰ τὸ εὐόνυμον κέρας] Over against (what was originally) the left wing of the Greeks (as in § 6). The Greeks were now in a line AF, parallel with the Persians, so that relatively to them they were in column (ἐπὶ κέρως, because in column-order one of the wings leads). They were afraid, therefore, lest they should be assailed in flank (A), (πρὸς τὸ κέρας),



and so, facing round to the right, they brought up the companies from the rear of the column, thus formed, so as to put them again in line at right angles to their former position and with the Euphrates in their rear. Thus *A* remains, *B, C, D, E, F* move to *b, c, d, e, f*.

The Persian king followed suit, and drew up his line in the same

way *eis τὸ αὐτὸ σχῆμα*, for he too was now in danger of a flank attack.

11. *ἐκ πλείονος*] Sooner; *lit.* with a greater start than before; they did not wait till the Greeks came nearly within bowshot.

κώμης] Possibly Cunaxa.

12. *γῆλοφος*] According to Ainsworth, an artificial mound, as there are no natural hills in the plain of Babylonia.

ᾧστε τὸ ποιοῦμενον μὴ γινώσκων] So that the Greeks could not ascertain what was being done (beyond the hill).

ἐπὶ πέλτης ἐπὶ ξύλῳ] This, which is the reading of all the mss., except a few which have *ξύλον*, is best explained by 'a golden eagle upon a shield, raised upon a staff.' It is probable, however, that *ἐπὶ ξύλῳ* is a marginal gloss upon *ἐπὶ πέλτης*, *πέλτης* being used in the less common sense, found in Hesychius and Suidas, of 'spear, lance,' cp. *Cyrop.* vii.

1. 4, *ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος*.

13. *ἐψιλοῦτο*] Was gradually vacated.

14. *τὰ ὑπὲρ τοῦ λόφου*] What was going on beyond the hill.

16. *ἅμα μὲν*] The apodosis is *καὶ αὐτοὶ ἐβουλεύοντο*.

17. *ἄμφι δόρπηστον*] About supper-time.

18. *μιστὰς*] Predicate; they were still full when they found them.

19. *τότε*] At the time mentioned, *i.e.* when they plundered the camp.

NOTES TO XENOPHON'S

ADDITIONAL NOTE ON i. 7. 15.



I have attempted in this sketch to illustrate Xenophon's narrative. The positions of the wall, the trench, and the two canals are purely conjectural, and are only intended to represent what seems to be implied in his account, and a possible solution of its difficulties.

These are three.

1. The wall. The narrative plainly implies (see note on the passage), that if it reached the Euphrates at all, it reached it south of Cunaxa. The question is, where was it?

There are two passages in which it appears to be mentioned, which have hardly received the attention which they deserve. The first is in Strabo (ii. 1, and xi. 14), who quotes from Eratosthenes (about 230 B.C.) a statement that the Tigris *πρὸς μὲν Ὀπίω καὶ τὸ τῆς Σεμράμιδος καλούμενον διατελίσματα καταφέρειται*. From this we should gather that the Tigris end of the wall was a little below Opis. Now we shall find reason to place Opis a little north of the highest point of the Tigris in the above sketch (ii. 4. 25, note).

The second passage is in Ammianus Marcellinus, xxiv. 2. 6, 7. Speaking of Julian's invasion of Babylonia, he says, 'Miles ad vicum Macepracta pervenit, in quo semiruta murorum vestigia videbantur, qui priscis temporibus in spatia longa protenti tueri ab externis incursibus Assyriam dicebantur. Hinc pars fluminis scinditur largis aquarum agminibus ducens ad tractus Babylonios interiores, usui agris futura et civitatibus circumjectis, alia Naarmalcha nomine, quod fluvius regum interpretatur, Ctesiphonta praetermeat.' Mr. Macmichael infers from this, that the Median wall was

'near the head of a canal which he (Ammianus) distinguishes from the Nahrmalcha.' But the word 'hinc' must by all laws of construction go with both clauses. I translate the passage thus:—'At this point one branch of the river parts off, forming a copious stream, in the direction of the home-districts of Babylon, to benefit the lands and the cities around; another branch, under the name of Nahrmalcha, which by interpretation is the King's River, passes Ctesiphon.' The former may be the Euphrates itself, watering the home-country of Babylon, or it may represent another canal or series of canals, but the second clause cannot be construed otherwise than to imply that the point of divergence of the Nahrmalcha is close to Macepracta. We are thus enabled to conjecture the position of the two ends of the wall. But here we are met by a fresh difficulty. If we are right in the position we have given to Sittake, it will be hard to get the distance from the Median wall on both sides into the spaces of time which Xenophon assigns to them. And further, the distance in direct line from one river to the other even here is not more than forty miles (according to Colonel Chesney's map). The object of the wall was not, however, to protect Babylon, which had walls of its own, but to prevent the ravaging by the Medes of the rich and cultivated plain. Now, though in Xenophon's time the system of irrigation had been carried beyond the wall towards the centre of the delta (ii. 3, 10), the alluvial soil of the north-east corner of it appears to have been far the most fertile, and the most carefully cultivated, and it seems, therefore, not impossible that the solution of the difficulty of the length may be found in giving the wall first an easterly and then a northerly direction. It would thus protect the whole of the cultivated land, and the economy of space and labour was no great object to the authors of these gigantic task-works. This view would fully account for the defining clause *ἐνθα εἰσὶν αἱ διώρυγες, κ.τ.λ.*, the two branches of the wall protecting respectively the Tigris canals, and those from the Euphrates, and may possibly be confirmed by the existence of remains of a wall of bricks on the north side of Nahrmalcha, thus described by Lieutenant Bewsher (Journal of the Royal Geographical Society, vol. xxxvii. p. 169). 'A line drawn from Tel Kuneeseh to the ruins of Deir would exactly touch the ruin of a wall now called Hubl-es-Sukhr, or "line of stones" or bricks. The ruins of the wall may now be traced for about ten and a half miles, and are about six feet above the level of the soil. *It was irregularly built*, the longest side running E.S.E. for five and a half miles; it then turns to the N.N.E. two miles, then E. at one and a half miles, turning down S.S.E. for another mile and a half. An extensive swamp to the northward has done much towards reducing this wall. . . . There is a considerable quantity of bitumen scattered about, and it was probably made of bricks set in bitumen. . . . I think this must be the ruin of the wall called that of Media, which Xenophon describes: but I mention this supposition with much diffidence.' This account shows at any rate that it is

unnecessary to suppose for such a wall a direct line across from river to river.

Professor Koch has already pointed out that a wall with a southerly direction is necessary to satisfy the conditions of ii. 4. 12. See note there. Sir Henry Rawlinson has conjectured that the wall was part of the actual enceinte of Babylon, but this only creates a fresh difficulty in fixing the position of Sittake and Opis. The positions which he assigns to them will hardly tally with the distances from the Zab, which Xenophon gives.

For facility of reference I have marked on the sketch the position of the Sidd Nimrud, which many editors identify with the Median wall.

2. The trench. Its direction must of course depend upon that of the wall. Xenophon's words are not inconsistent with a north or north-west direction, but it is difficult to see why, if the wall be the Sidd Nimrud, it should not have been more directly connected with the Euphrates, supposing it to have been broken down;¹ and though the argument from Xenophon's silence is never very strong, his special notice of the trench would make us expect to find it mentioned again if he had passed it in the retreat.

3. The four canals. They would naturally feed the part which was most carefully irrigated, and from the difference of level must have left the Tigris much higher up. The position of the Dijeil and the Ishaki canal may be some guide as to their direction. I have not marked all four canals, but have followed Mr. Grote in supposing that two of them may have been the same as those crossed by the Greeks when they had passed the Median wall, and I have expressed in the map the belief stated in the Notes, that they are mentioned in order to show how the trench was filled with water.

¹ I observe that Professor Curtius in his *History of Greece* speaks of the trench as continuing the line of the wall, and supplying the place of the part which had been broken down.

BOOK II.

CHAPTER I.

1. **Κύρῳ**] The ethic dative of the person concerned, not the dative of the agent : 'how Cyrus got together his Greek contingent.'

τὰ πάντα] At every point. See i. 10. 4.

2. **ὥς συμμίζειαν**] The optative, like the Latin subjunctive after *dum*, *donec*, *priusquam*, suggests a purpose.

3. **δυνων**, i.e. **αὐτῶν**. Cf. i. 2. 17.

Τευθρανίας] A town in Mysia, on the banks of the Caicus, which was given with another town, Halisarna, to Demaratus by Darius, the father of Xerxes. Demaratus was joint king of Sparta with Cleomenes I. but quarrelled with him, and, by the help of Leotychidas and the priestess of the Delphic oracle, was deposed from his place, and went into exile. He took refuge with Darius, and became his intimate counsellor. Acting on his advice, Darius passed over his two sons that were born before his accession to the throne, and bequeathed the kingdom to his younger son Xerxes. Demaratus afterwards accompanied Xerxes on his expedition into Greece, but Xerxes, headstrong and obstinate, rejected his counsels. His descendants retained the principality which had been assigned to him. (See HERODOTUS vi. 67 seq., and Books vii. and viii. *passim*.)

τίθηκεν] The indicative emphasises the *fact*.

ἐν τῷ σταθμῷ] Another instance of condensed construction. He had fled to their last halting-place, and was still there.

τῇ ἄλλῃ] On the next day.

ἐπὶ Ἰωνίας] **ἐπὶ** with names of places after verbs of motion = towards, in the direction of.

ὅθενπερ ἦλθε is the statement of the writer.

4. **ἀκούσαντες . . . πυνθανόμενοι**] The generals heard it at once from Procles and Glous, the soldiers heard it gradually, as it spread from one to another.

ἄφατι μὲν Κύρος [ἦν] Cyrus ought to have been alive, i.e. 'Would that Cyrus were alive!' So in Ovid—

'Debuerant fusos evoluisse suos.'

ἐπορευόμεθα ἄν] 'We should have been marching;' the continuous imperfect is not unfrequently the apodosis to the single aorist in this form of the conditional sentence (§ 53 d).

καθίσειν] This is the reading of the best MSS. The common Attic form is *καθιεῖν*, but Xenophon's wide travels and early banishment from Athens made him less precise in grammar and vocabulary than other Attic writers.

5. Χαρίσοφον] As the representative of Sparta. Cp. i. 4. 3.

6. ποτὸν, *i.e.* probably milk.

ξύλοις] Predicative, 'for firewood.'

φάλαγγος] Here = *acies*, their original position on the battle-field.

ἐκβάλλαν] To empty out from their quivers.

Αἰγυπτίαις] See i. 8. 9.

πέλται] Small crescent-shaped shields. Its connection with *ἀμαξαι* here has led to the conjecture that it may be the Persian name for some part of a chariot to which the standard was attached (cp. i. 10. 12, where in that case *ξύστου* should be read instead of *ξύλου*), but Xenophon would hardly use a common Greek word in such a sense without some explanation. The *πέλται* were *ἐρημοί*, as having no owners, the *ἀμαξαι* because their contents had been carried off by the king's troops (i. 10. 19).

κράτα] In an emphatic position, as unusual. See i. 5. 6, note.

7. πλήθουσσαν] See i. 8. 1.

οἱ μὲν ἄλλοι . . . ἦν δὲ] Persians,—though there was one Greek: more emphatic than *εἰς δὲ Ἕλληνα*. Ctesias the Greek physician also claims to have been present. Plutarch rejects his account, rather inconsistently with his general tone, which is, 'Ctesias says so, and Ctesias ought to know,' because Xenophon says 'one Greek' only. But Xenophon naturally only mentions the spokesmen present.

καὶ γὰρ κ.τ.λ.] 'For he professed to be versed in Greek tactics, and in the training of heavy-armed troops,' *i.e.* he had recommended himself to Tissaphernes as one who could organise and train his barbarian forces to meet the Greeks with their own arms and their own tactics. Compare the Roman officers with Mithridates, and the native regiments in India officered by Europeans.

8. εὐρίσκεισθαι] There seems a certain irony about this, 'to throw themselves on his mercy.'

9. τοσοῦτον εἶπεν] Simply said. Why he did not say more is explained in the next sentence.

ἐξηρημένα] When the victims were slain, the entrails were taken out and examined, and from their appearance omens of good or bad luck were drawn.

10. παραδοίῃσαν] An uncommon form; generally *παραδοίεν*.

κρατών] The stronger.

εἰ μὲν γὰρ κ.τ.λ.] 'For if he claims them on the score of superior strength, why need he ask for them, instead of coming and taking them?'
 πείσας] By offering some inducement.

11. αὐτῷ is to be taken with *ἔστι*, and not only with *ἀντιποιεῖται* (as Rehdantz and others), 'for whom has he left now to contest his right to the sovereignty?'

εἰ παρέχοιεν] If they were to give you the chance.

12. Θεόπομπος] The reading of the best mss. Others read *Ξενοφών*. Theopompus is nowhere else mentioned, but on the other hand Xenophon, *ὅς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει* (iii. i. 4), would hardly be a spokesman at this council of *ἄρχοντες* and *στρατηγοί*. (The speech is quoted as Xenophon's by Lord Bacon, *Advancement of Learning*, Book i. ch. vii. § 30.)

τὰ μόνα ἀγαθὰ ἡμῖν ὄντα] Note the order of the words, 'what is left to us as our single treasure.'

φιλοσόφῳ κ.τ.λ.] 'I believe you study philosophy, and it is pretty that you say: but you are much abused if you think your virtue can withstand the king's power.'—BACON, *ubi supra*.

14. ὑπομαλακίζόμενος] Timid at heart.

ἔγένοντο] Indicative, in order to argue from the *actual* past to the supposed future.

ἐπ' Αἰγύπτῳ] Which had revolted in the closing years of Darius' reign, and part of which had set up independence under a king Psammetichus. See RAWLINSON'S *Ancient Monarchies*, iv. 498.

16. οἶμαι] Like our 'I think,' used parenthetically.

17. ἀναλεγόμενον] 'Being repeated.' The word in this sense is not common, and different emendations have been suggested, as *χρόνον πάντα λεγόμενον*, *δεῖ λεγόμενον*, *ἀναγγελλόμενον*, but they seem hardly necessary.

συμβουλεύω] I give advice; *συμβουλεύομαι*, I get advice given, I consult. This appeal to Greek national feeling is noticeable; though unsuccessful it shows what were the ordinary feelings that bound Greeks together, especially as against the Orientals, for whom they had such a contempt.

18. ταῦτα ὑπήγετο] 'Led on craftily in this way.'

ὑποστρέψας] Adroitly eluding his question. The word is properly used of a person pursued who turns sharp round on his pursuer, so as to double, *vulgo* 'dodging.'

19. τῶν μυρίων] The countless hopes that men cherish even on the slightest grounds. *ἐλπίς ἐστι* = *ἐλπίζετε*, and so is followed by *σωθῆναι*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις] 'Well, that is your opinion.' 'Δὴ particula rem ponit tanquam conclusam,' Kühner. So, later, *ταῦτα μὲν δὴ ἀπαγγελοῦμεν*.

21. ὥς πολέμου ὄντος] 'Or is the message I am to take from you to imply war?'

22. ἀπακρ(θη) The common form in later Greek, but not Attic; see note on § 4.

23. οὐ διανοήσασθαι] 'He gave no distinct indication of which he intended to do;,' διὰ, as between the two courses.

CHAPTER II.

1. οἱ δὲ παρὰ Ἀριαίου] The envoys who had been sent to Ariaeus returned from him. Προκλής, etc., are in what is called partitive apposition.

οὐς οὐκ ἂν ἀνασχέσθαι] The use of the infinitive in oblique relative clauses is not uncommon in Greek. It is sometimes used even in adverbial clauses, e.g. THUC. II. 102, § 7: λέγεται δὲ Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, 'When, as they say, he was a homeless wanderer.'

αὐτοῦ βασιλεύοντος] After ἀνέχεσθαι, they would not tolerate him (i.e. hold off from him) as king.

αὐτῶς] Ἰρσε, alone, without you.

2. ὥσπερ λέγεται] sc. χρῆ ποιεῖν.

3. ἔναι] After οὐκ ἐγένετο τὰ ἔρα (Syntax, § 29 d): 'The victims were not favourable to our going against the king.' That the infinitive is virtually consecutive is seen by comparing HERODOTUS VI. 76, οὐ γὰρ ἐκαλλιέρεε διαβαίνειν νῦν with IX. 38, οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι.

καὶ εὐκότως ἄρα οὐκ ἐγένετο] 'And, as it turned out, there was good reason for their not being favourable.' See I. 7. 18, note. The inference about the fact is drawn from what has been discovered since.

4. σημήνη] See I. 2. 17, note.

ᾧς] As if. The enemy, if they heard the signal for rest, would be thrown off their guard, and so the army might escape unnoticed.

ἀνατίθεσθε] sc. τὰ σκεύη.

τῷ ἡγουμένῳ] Neuter, the leading division.

πρὸς τοῦ ποταμοῦ] On the side nearest the river; instead of weakening their forces, by putting them inside a square.

οὐχ ἐλόμενοι] Compare Mr. Grote's remarks quoted on I. 3. 21.

6. This section is rejected by Krüger and others as a later insertion by another hand. The total of the marches mentioned by Xenophon is 84; and the total number of parasangs 517. The distance from Ephesus to Sardis is given by Herodotus as three days' journey, and the long march from Keramon Agora to Caystri Campus may account for three more (I. 2. 11, note); there still however are three days' marches to account for.

There is a little confusion in the account of the march through the Cilician Gates (i. 4. 23, note). It may be that Cyrus' army spent more time there than the usual four days from Dana to Tarsus. Koch puts the distance from Sardis to Ephesus as *four* days' march, and thinks that the *eighteen* parasangs allowed it is an under-estimate. The actual distance from Sardis to Cunaxa is estimated by Colonel Chesney as 1464 miles.

τῆς μάχης] The battle-field. In the first instance it may be taken in its usual sense, 'until the battle : ' then it would be only natural to use the same word in the second clause.

7. ἐντεῦθεν] At (*lit.* from) this place. It was a serious loss, for these were their only cavalry.

8. νόκτας] See i. 7. 1, note.

ἐν τάξει] So as not to be taken unprepared on any emergency.

οἱ στρατηγοί] See note on § 1.

9. καὶ λύκον] The Persians looked upon the wolf as the creature and emblem of Ahriman, the spirit of evil, and head of the Devas (cp. Scott's song in *The Talisman*). It was used by them in sacrifices, but, as Koch points out, there are no traces of wolves in Babylonia, so that Ariaeus must (if the words are genuine) have brought it with him. The other animals, the most important for human life, are mentioned in a similar solemn sacrifice in DEMOSTHENES *c. Aristocr.* p. 632, § 68, and gave their name to the equally solemn expiation-offering of the Romans, the Suovetaurilia, used when the Censor 'lustrum condidit.'

εἰς ἀσπίδα] That is, so that the blood ran into a shield, cp. AESCH. *Sept. c. Theb.* 43, ταυροσφαγούντες εἰς μελάνδετον σάκος. For the custom compare HERODOTUS iv. 70.

11. ὑπάρχει] We have no supply in hand.

κατεδαπανήσαμεν] We exhausted it all, used it all up.

μακροτέραν μὲν] Note the free use of μὲν and δέ. The strict apodosis would be ἢ δε—a longer route it is true, but one in which, etc.

12. μακροτάτους] Predicative.

οὐκ ἐτί μὴ δύνηται] οὐ μὴ with the subjunctive (some word such as δέος, fear, being understood) gives a firm and distinct denial.

13. δυναμένη] Equivalent to.

ἀποδρᾶναι] See i. 4. 8, note.

ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, *i.e.* in a north-easterly direction (Koch), possibly more east than north.¹

Mr. Grote compares the statement of the Phoenicians said to have circumnavigated Africa (HEROD. iv. 32), ὡς τὴν Διβύην περιπλώοντες τὸν ἥλιον ἔσχον ἐπὶ δεξιᾷ. 'Herodotus rejects the statement as incredible; to him a man journeying from the Red Sea to the Straits of Gibraltar must have the sun on his *left* hand, as he himself had always experienced in the north

¹ Bishop Thirlwall says south-easterly.

latitude of the Mediterranean or the African coast.' He adds three other reasons for rejecting the interpretation 'northward'; (1) that starting from their last encampment on the banks of the Euphrates and marching *northward*, they could not expect to come upon Babylonian villages; (2) returning practically on their own steps they would not have hit upon the enemy; (3) they would have been stopped by the undefended trench.

14. **δελην]** The early afternoon; below we have *ὀψέ* and *σκοταῖοι*.
οὐ μὴ ἔτυχον] They were marching apparently in loose order.

15. **ἀλλ' ἐπορεύοντα νέμονται]** But men in charge of baggage-cattle. Their not being cavalry was certain; what they were rested on the spies' report; hence the optative.

16. **οὐ μὲντοι κ.τ.λ.]** The apodosis to *ἐπὶ μὲν*; he did not lead them against the enemy, for he knew that they were tired and famished, but still he did not swerve from his path, but led straight on; from which it appears that the king's troops lay somewhat off their route.

17. Join *σκοταῖοι προσιόντες*, and note the change of tense in *ἡλίζοντο*.

ὥστε] A good example of the two constructions; there was noise enough for them to hear, and in consequence of hearing it they really fled.

καὶ ἔφυγον] Actually fled. Nothing could show more fully what the issue might have been if Cyrus' original plan had been followed.

18. **ἐδήλωσε]** sc. *ὁ βασιλεὺς*, he showed it.

19. **φόβος**, a panic, fear.

20. **τὸν ὄνον]** The same story is told of Iphicrates, and seems to have been a standing military joke. The article implies that every one knew it was a donkey that caused all the uproar.

τὰ δπλα] The place in the camp where the arms were piled.

CHAPTER III.

1. **ἐκέλευε]** Exactly our idiom, 'he was ordering them.'

3. **ὥστε καλῶς ἔχαι]** sc. *τὸ στράτευμα*, 'so that it was well arranged for a close phalanx to be seen on all sides, and for none of the unarmed to be visible.' The *φάλαγξ πυκνή* is the battle order in which each man stands about a yard from his neighbour, from spear to spear, and breast to breast, the marching order allowing double the distance.

ταῦτά ἐφφρασαν] Told them to do the same, that is, to bring their picked men along with them.

4. **οἵτινες ἱκανοὶ ἔσονται]** 'With full powers.'

5. **οὐδ' ὁ πολέμῳ]** 'Nor is there that man, that shall venture.' The haste of the king to send proposals for a truce showed the Greeks their strength, and led Clearchus to put on a bold front. Hence he did his best

meaning attributed to them. All that is said is that the wall is not far distant from Babylon. The materials of which the wall is built are the same with those of the walls of Babylon itself. Sir H. Rawlinson has conjectured that Xenophon's was in reality a part of the old wall of Babylon, which had been broken down in places, and suffered to fall into decay by the Persians.

13. διόρυγας] In all probability two of the canals mentioned in i. 7. Mr. Grote supposes that they may have flowed into the large canal called Nahr-Malcha in Colonel Chesney's map, and still be said to flow into the Euphrates, of which it was, as it were, a branch.

ἐπεγμένην] Bridged over: so in Latin, *pontem jungere*.

γέφυρα is a standing bridge.

ἐπὶ τὴν χώραν] Over the land.

Σιττάκη] About ten miles north-west of Bagdad, near Sheriat el Beidha, or the White River. This position is obtained by backward calculation of the distance from the known point of the river Zab. The difficulties of identifying the places in the valley of the Tigris are increased by the changes which have taken place in its bed.

15. τῶν ὅπλων] The *place d'armes*; the open space in the middle of the camp, where arms were piled.

καὶ ταῦτα] It is this that awakes their suspicion.

16. ὅτι] See i. 6. 6.

17. ἐν μέσῳ] They were in an island formed by the Tigris, the canal which they had crossed and the main canal (the Nahr-Malcha?), into which it flowed.

18. ἐταρέχθη . . . ἐφοβέτο] Mark the change of tense; the fear is the lasting result of the disquieting news.

19. ἀκόλουθα] Consistent, cp. the French (*in*)*consequent*.

σώμεν] The break of sequence may be kept in the English, 'we should have no place where we *can* seek refuge.' Kühner explains it by the fact that *ἐχομεν ἂν* is to a certain extent equivalent to a future; *ἂν ὤσω* is not the protasis to *ἐχομεν ἂν*, but to the whole sentence.

22. ὑποπέμψαιεν] Had sent with a covert purpose.

καὶ τῶν ἐργασομένων ἐνότων] There are two causal participial clauses; the first falls in with the construction (*πολλῆς καὶ ἀγαθῆς οὐσίας*); the second, as being outside it, is in the genitive absolute. Trans., 'And should obtain the necessary provisions from the land thus enclosed, for it was large and fertile, and there were men in it to till it.' This shows their fear of the oppressed Babylonians revolting. See ii. 3. 28.

ἀποστροφή] A refuge, sanctuary.

24. τὸν παρὰ Τιτσαφέρνης] The idea of motion is implied in the verb *ἐξήγγελλον*.

25. Φύσκον—Ὠπίε] By the same process by which the position of Sittake

15. ἔστιν ἰδεῖν] You can see, you generally see.
 ἀπέκειντο] Were set aside, as not being good enough for their masters.
 τραγήματα (τρώγω, to gnaw) ἀπετίθεισαν] They put aside preserved as sweetmeats, produced with the wine.
 κεφαλαλγές] The natural effect of a rich and luscious diet, after so long a fast.

16. τὸν ἐγκέφαλον] (dulcis medulla palmarum in cacumine, quod cerebrum appellat,—PLINY), the terminal bud at the top of the palm-tree. 'By modern travellers it is called the *cabbage* of the palm; it is composed,' (says Sir Joseph Banks) 'of the rudiments of the future leaves of the palm-tree, enveloped in the bases or foot-stalks of the actual leaves, which enclose them as a light box or trunk would do. It forms a mass of convolutions, exquisitely beautiful and delicate; and wonderful to appearance, when unfolded. It is also exceedingly delicate to taste. Xenophon has justly remarked that the trees from whence it was taken withered.'—RENNELL.

τοῦτο] This dainty. Of ἐγκέφαλος, as τοῦτο in i. 5. 10 refers to μέλινη.

17. τῆς β. γυναικὸς] Statira.

18. γαίτων οἰκῶ] As Satrap of Caria, he was close to Greece, and to the Greek towns of Ionia and the Hellespont.

εὖρημα ἐποιησάμην] I thought it a piece of good fortune. εὖρημα like εἰρημαῖον is a godsend, treasure-trove.

οὐκ ἀχαρίστως μοι ἔχων] Impersonal—I should not fail to win gratitude.

19. ἐπεὶ Κύρον ἀπέκτεινε] Artaxerxes seems to have taken the credit of having killed Cyrus with his own hand (PLUTARCH, *Artax.* 14).

20. βουλευσασθαι] Cp. i. 2. 2 παύσασθαι, and note.

21. οὐτ' ἐπορευόμεθα] Nor were we, when we started, intending to go.

22. ἡσχύνθημεν] We were ashamed that Gods or men should see us desert him, when we had before been so ready to receive his favours; *lit.* put ourselves forward for him to benefit. The active is used in Greek as in English: 'I give you this to take care of;' the Latin uses the gerundive.

23. τῆς ἀρχῆς] ii. i. 11, note.

οὐτ' ἔστιν εἶναι] Nor have we any reason to wish.

τοῦτου οὐκ ἡττησόμεθα εἰ ποιοῦντες] We will not let ourselves be beaten by him in kind deeds.

25. εἰς] Cp. i. 7. 1. He was expected to be back *against* or *by* the next day.

ἀντιλεγόντων ὡς] Argued against it that, or protested that.

26. παρέξεν] Make, insure.

27. πορεύεσθαι] That you continue your march. The present may be explained by the fact that the march begins at once.

δσινῶς] Without doing any injury, taking the necessary food but nothing else.

Ξαν depends on δόσαι—that you will pay for the provisions which you get.

28. δεξιὰς ἔδοσαν] The reason which induced the Persians to make this compact, apart from Tissaphernes' ultimate treachery, was mainly to get the Greeks out of Babylonia. If the king had intended to entangle his brother in a trap, in the midst of the network of canals (see note on i. 7. 15), his experience of the valour of the Greeks had shown him that these very difficulties which he had hoped to put in their way might render them dangerous to him. If the Greeks chose to settle down in a corner of the fertile plain of Babylon, it would be very hard to dislodge them. In a country so cut up with water-courses, his cavalry could not act, and the Battle of Cunaxa had shown that his native infantry were not to be relied upon. And the overtaxed natives of the plain might only be too glad to avail themselves of the strangers' help to cast off the Persian yoke. When once they are on the other side of the Tigris we shall see that things are altered.

CHAPTER IV.

1. πλείους ἢ ἔκοσιν] Diodorus tells us the reason of the delay. The victory at Cunaxa was celebrated by a great festival at Babylon. Tissaphernes was invested with Cyrus' satrapy and military command, and no doubt had promised in return to bring about the destruction of the Greeks. The first step was entirely to isolate them, and it is to this that the intrigues with Ariaeus are directed.

δεξιὰς ἔφερον] So in Latin 'dextram ferre.' The word δεξιὰ is quite detached from its original meaning and is taken for the pledge of which the hand clasped is the symbol.

μὴ μνησικακήσαν] Would give them an amnesty (ἀ-μνησ-τία).

2. ἦττον προσέχοντες τὸν νοῦν] 'Troubled themselves little about the Greeks; slighted and neglected them.'

προσιόντες] sc. οἱ Ἕλληνες.

3. περὶ παντὸς ἀν ποιήσασαυτο] 'Would give anything.'

τοῖς ἄλλοις] It is this which makes their escape important; the whole relations of Greece and Persia depend upon it, and if they are destroyed the moral superiority of Greece is gone.

ἐπάγεται] He is wheedling us into remaining.

οὐκ ἔστιν ὅπως οὐ] He is sure to—*lit.* there is no way how he can do other than—attack us.

4. ἀπο-σκάπτει] Note the preposition—he is digging trenches or building walls to bar our way.

τοσοῦτοι] So few.

5. ἐνθυμούμαι μὲν . . . ἐννοῶ δὲ] I am perfectly alive to all this, but I have to consider; a qualifying use of μὲν and δὲ, which may often be rendered by the English 'whilst.'

ἐπὶ πολέμῳ, on a war-footing; dat. of condition.

ταῦτ' ἄν] The MSS. have ταῦτα, but the opt. without ἄν is unintelligible.

ὄντες] sc. φίλοι.

6. ποταμός] The position is emphatic. 'As for rivers, I do not know whether we have any other besides to cross, but at any rate we know that we cannot cross the Euphrates in the face of an opposing foe.'

8' οὖν] Setting that aside, be that as it may.

ἱππεῖς] See ii. 2. 7.

οἶόν τε] Practicable, feasible. οἶόν τε denotes moral, δύνατον physical, possibility.

7. τὰ σύμματα, helps; neuter, in order to include the natural obstacles to their retreat.

8. Ὀρόντας] Satrap of Armenia. He had married the king's daughter Rhodogune.

ἐπὶ γάμῳ] In (lawful) wedlock.

10. ὑφορώντες] Keeping an eye upon them, suspicious of them.

αὐτοὶ ἐφ' ἑαυτῶν] By themselves apart.

12. τρεῖς σταθμούς] Mr. Grote thinks they are those mentioned in ii. 2. 13, ii. 3. 14, and here. It seems more natural to count them from the start with Tissaphernes, and I do not think the difficulty is increased by it, for the journey to the provision villages was very probably out of their direct route.

Μηδίας τείχος] See the note on i. 7. 15. The mention there of the Median wall is merely a matter of hearsay, what Xenophon was told then or afterwards of the direction of the trench which Artaxerxes had made. Here he clearly distinguishes what he had seen with his own eyes, the materials and the breadth and height of it, from that for which he had to trust to report, (ἐλέγγο) viz., its length. It is difficult to rest an argument upon Xenophon's omissions, but it is hardly conceivable that he should pass a thing twice, and mention and describe it at the second passage only. We may safely say that this was the first time that Xenophon had seen the wall. As to its direction nothing is known. It probably stretched across from the Tigris to the Euphrates, or to one of the canals which run from it.

ἐξω] i.e. on the side nearest to Babylon.

ἀπέχε] Koch strangely translates these words by—'it extended nearly as far as Babylon,' and concludes from them that this was a branch-wall, extending southwards from the main wall. As, however, it is proved that the so-called main-wall is not a wall at all, this hypothesis, with many others, falls to the ground. In any case the words would hardly bear the

meaning attributed to them. All that is said is that the wall is not far distant from Babylon. The materials of which the wall is built are the same with those of the walls of Babylon itself. Sir H. Rawlinson has conjectured that Xenophon's was in reality a part of the old wall of Babylon, which had been broken down in places, and suffered to fall into decay by the Persians.

13. διώρυγας] In all probability two of the canals mentioned in i. 7. Mr. Grote supposes that they may have flowed into the large canal called Nahr-Malcha in Colonel Chesney's map, and still be said to flow into the Euphrates, of which it was, as it were, a branch.

ἐνυγμένην] Bridged over: so in Latin, *pontem jungere*.

γέφυρα is a standing bridge.

ἐπὶ τὴν χώραν] Over the land.

Σιττάκη] About ten miles north-west of Bagdad, near Sheriat el Beidha, or the White River. This position is obtained by backward calculation of the distance from the known point of the river Zab. The difficulties of identifying the places in the valley of the Tigris are increased by the changes which have taken place in its bed.

15. τῶν ὄπλων] The *place d'armes*; the open space in the middle of the camp, where arms were piled.

καὶ ταῦτα] It is this that awakes their suspicion.

16. ὅτι] See i. 6. 6.

17. ἐν μέσῳ] They were in an island formed by the Tigris, the canal which they had crossed and the main canal (the Nahr-Malcha?), into which it flowed.

18. ἐπαρέχθη . . . ἐφοβέτο] Mark the change of tense; the fear is the lasting result of the disquieting news.

19. ἀκόλουθα] Consistent, cp. the French (*en*)*consequent*.

σωθῶμεν] The break of sequence may be kept in the English, 'we should have no place where we *can* seek refuge.' Kühner explains it by the fact that *ἐχομεν ἂν* is to a certain extent equivalent to a future; *ἂν ὦσιν* is not the protasis to *ἐχομεν ἂν*, but to the whole sentence.

22. ὑποπέμψαιεν] Had sent with a covert purpose.

καὶ τῶν ἐργασομένων ἐόντων] There are two causal participial clauses; the first falls in with the construction (*πολλῆς καὶ ἀγαθῆς οὐσίας*); the second, as being outside it, is in the genitive absolute. Trans., 'And should obtain the necessary provisions from the land thus enclosed, for it was large and fertile, and there were men in it to till it.' This shows their fear of the oppressed Babylonians revolting. See ii. 3. 28.

ἀποστροφή] A refuge, sanctuary.

24. τῶν παρὰ Τισσαφέρνης] The idea of motion is implied in the verb *ἐξήγγελλον*.

25. Φύσκον—ὦπτις] By the same process by which the position of Sittake

was determined, the site of Opis is fixed a little above a village called El Kaim, the Physcus being identified with the Nahrawan, one of the ancient canals of the Tigris, or the Nahr-al-Risas, its lower branch. The ancient bed of the Tigris at this point lay somewhat west of its present course. The ruins of old Baghdad are near the same site. After crossing the Physcus, the Greeks were in Media. The country was even then desert and barren, so that they would be greatly dependent on Tissaphernes for provisions.

26. εἰς δύο] In double file.

27. εἰς τὰς Παρυσάτιδος κόμας] Probably about three miles beyond the lesser Zab. Xenophon does not mention this river, which they must have crossed.

Κύρῳ ἐπεγγεῶν] By this insult to the mother whose favourite he was. 'But as the affront and the injury were offered immediately to the queen-mother, whose formidable resentment Tissaphernes could scarcely have wished wantonly to provoke, we might rather be inclined to suspect that his real object was to point it against the Greeks.' (THIRLWALL, *Hist. of Greece*, iv. 319.)

πλὴν ἀνδραπόδων] Except the right of making them slaves.

28. Καίναί, or more correctly *Kanal*, (? the Canneh of Ezekiel xxvii. 23), on the same site as the ruins of Kalah-Shergat, which have been in recent times explored by Mr. Layard, and are identified with Asshur, the Assyrian capital before Nineveh. This proves that they must have kept to the Tigris valley, instead of following the present route to the east of the Karachok mountains.

σχεδιαῖς διφθερίναις] Such rafts as are still used on the Euphrates, made of wickerwork, supported by inflated skins. Colonel Chesney travelled on one of these from Anna to Hit in the year 1831. (*Narrative of Euphrates Expedition*, pp. 70, and following.)

CHAPTER V.

1. Ζανάταν] The great Zab, a tributary of the Tigris immediately below Nimroud. 'The camp of Tissaphernes, dappled with its many-coloured tents, and glittering with golden arms and silken standards, probably stood on the Kordereh, between Abou-Sheetha and the Kasr. The Greeks having taken the lower road, to the west of the Karachok range, through a plain even then as now a desert, turned to the east, and crossed the spur of the mountain, in order to reach the fords of the Zab.' (LAYARD.)

2. εἰ πως δύναιτο, 'in case he might be able,' to see if he were able in any way.

3. σέ τε ὀρώ] The apodosis is not in strict sequence (which would be *ἡμᾶς δὲ ἀντιφυλαττομένους*), but the freedom of the Greek language is often shown most forcibly in such slight variations; so in the next section, *οὕτε σε αἰσθέσθαι . . . ἐγὼ τε . . .*

4. οὐδέ] (so far from attempting) not even dreaming of any such thing.

5. οἶδα] We should say, I have known, or, I have seen. *οἶδα* is generally followed by a participle; the relative is used here to avoid an accumulation of participles.

6. ἀγνοήσοντας] Misunderstandings (*γι-γνώ-σκω*).

7. πρώτον] Neuter nominative, in apposition with the sentence.

οἱ θεῶν ὅρκοι] Objective genitive, corresponding to *ὀμνύναι θεούς*, to swear by the gods.

τὸν θεῶν πόλεμον] Subjective, the war waged against him by the gods, 'the vengeance of heaven.' Note the three ways of escape, *ἀποφυγεῖν* 'to get out of reach,' *ἀποδρᾶναι* 'to get out of sight,' *ἀποστήναι* 'to get behind a bulwark.'

8. παρ' οὗς κατεθέμεθα] In whose keeping we placed the friendship between us; the word used of a deposit (*κατατίθημι* = de-pono) with a banker.

9. πᾶσα ὁδὸς] 'Every track;' *πᾶσα ἡ ὁδός*, 'the whole way.'

8ιδ. σκοτούς] Metaphorical, 'in the dark.' This section is made very telling by the short clauses, the repeated anaphora, and the final oxymoron of the *μεστὴ ἔρημα*.

(Anaphora [*ἀνα-φέρω*] = repetition of the same word at the beginning of each clause; oxymoron [*ὀξύ μωρόν*] = pointedly absurd, a rhetorical figure in which an epithet is attached to a word of which it is the exact opposite, as 'cruel kindness.')

10. ἑφεδρον] The technical name for the odd man, in an athletic contest. He came, fresh, to wrestle with the victor already spent by his former struggle.

Note the change in the apodosis: Is there anything else before us but, etc.

11. τῶν τότε] Of the men of his day.

ἢ Κῆρος πολέμῳ ἐχρήτο] Which Cyrus found opposed to him.

12. ἀλλὰ μὴν, but really; the sentence is interrupted, the idea being, 'we shall be able to do you good service.'

13. Μυσοὺς . . . Πισίας] See Book i. c. i. *Αἰγυπτίους*, cp. i. 8. 9, and ii. i. 14.

14. ἀναστρέφω] Lat. *versari*, you might conduct yourself as absolute master.

16. καὶ ἀκούων] Even to hear. Note the coldness of this beginning, 'I can trust your self-interest; you are prudent enough to see that any attack on me would endanger yourself.'

18. Join ἐπιτηδεῶν ἐπιτίθεσθαι; 'suitable for an attack.'

ἐφ' ὧν κ.τ.λ.] 'On whose banks we may settle for ourselves whatever number of you we choose to fight with.'

ταμεύεσθαι] To deal out, weigh out, as a steward deals out rations to the slaves of the household, cp. THUC. vi. 18, οὐκ ἔστιν ἡμῖν ταμεύεσθαι, ἐς ὅσον βουλόμεθα ἀρχειν.

διαπορεύομεν] Here only; the active of the simple verb πορεύειν, to convey, is very rarely used in Greek prose.

20. πρὸς θεῶν] See i. 6. 6, note.

21. ἀπὸρων . . . οἷτινες] A mixed construction; from ἀπὸρων . . . ἐθέλειν and ἀποροὶ οἷτινες ἐθέλουσι. Cp. THUC. iv. 18: σωφρόνων ἀνδράν, οἷτινες ἀγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο. Similarly in English,—'it is a sign of men that are utterly helpless and shiftless, and in the very grip of despair, ay and then only of worthless men, *when they* are willing,' etc.

22. οὐκ ἐπὶ τοῦτο ἦλθομεν] Did we not go straight to the point?

τὸ . . . γινέσθαι explains ἔρω, my great desire, namely, to be true to the Greeks.

23. τῶραν ὀρθήν] A tall stiff cap, slightly swelling as it ascended, flat at the top, and terminating in a ring or circle which projected beyond the lines of the sides. Round it, probably near the bottom, was worn a fillet or band,—the diadem proper,—which was blue spotted with white. It was called κίδαρις. The tiara worn by the other Persians was a soft, rounded, and comparatively low cap, without any band, or else a fluted cap. See RAWLINSON'S *Ancient Monarchies*, vol. iv. pp. 155, 116, 179. By the tiara worn upright on the head Tissaphernes means that a man might easily cherish kingly thoughts, and even aspire, he hints, to the Persian throne.

24. τοιοῦτων ἡμῖν εἰς φίλων ὑπαρχόντων] With such solid grounds for friendship.

25. καὶ ἐγὼ μὲν γε] 'Yes, and I on my part.'

ἐν τῷ ἔμφανει may go with either ἐλθεῖν or λέξω, with practically the same meaning; 'if you will come openly,' so that there may be no bringing charges behind men's backs: or 'I will tell you before their face.'

27. φιλοφρονούμενος] Courteously.

φιλικῶς διακείσθαι τῷ Τισσαφέρνῃ] 'Was on friendly terms with Tissaphernes,' the friendship being mutual; πρὸς Τισσαφέρνην would imply friendship on his part only.

28. στασιάζοντα αὐτῷ] Menon had always been jealous of Cyrus' confidence in Clearchus. The word is again a word of a city democracy; he tried to raise a party against him.

πρὸς αὐτόν] To his own side, under his own leadership.

29. πρὸς αὐτὸν ἔχεν τὴν γνώμην] 'Should be attached to him.'
ἀντιλεγὸν μὴ λέναι] 'Opposed their going.' Ctesias gives a somewhat different account. According to him Clearchus was fully alive to Tissaphernes' plots, but the mass of officers and soldiers deceived by Menon compelled him to go, while Proxenus, who had already been won over to the enemy, treacherously backed up their demand. But Ctesias probably followed Menon's account, who wished to gain credit with the Persians for having betrayed them into his hands.

30. ὡς εἰς ἀγορὰν] As if to market,—and so without arms.

31. ἐπὶ ταῖς θύραις] At his quarters (i. 2. 11); ἐπὶ θύραις, at the door, outside.

32. συνελαμβάνοντο . . . κατεκόπησαν] The latter was finished at once, the former is only the beginning of what befel them.

33. ἡμφιγνόνουν] 'Could not make out.' Note the position of the augment. The verb is not a compound verb, but apparently a strengthened form of ἀμφινοῦν, a derivative of the composite adjective ἀμφίνοος. (A doubly augmented form, ἡμφεγνόησα, is found in Plato, and some editors here read ἡμφεγνόνουν.)

35. ἦσαν] i.e. when he was alive. Trans. 'had been.'

37. φυλαττόμενοι] With a guard, cautiously.

τὰ περὶ Προξένου] Tidings of Proxenus; the gen. because of μάθοι.

Χαιρ(ισοφος)] As leader of the Laconian detachment, he was the natural one to take Clearchus' place, as in fact he afterwards did.

38. τὴν δίκην] The punishment he deserves.

καταγγέλλω = *denuntio*, give information of, denounce.

39. Join τοὺς αἰτοῦς ἡμῖν, 'When you had made an offensive and defensive alliance with us.'

ὡς ἀπολωλέκατε] An anacoluthon, as if *οἵτινες* had not preceded. Kühner suggests *οὕτως*.

41. εἰ ἔλκε] If it is true that he was violating (*Syntax*, 53 a); must be carefully distinguished from (53 d).

φίλοι γε ὄντες] If, as you say, they are friends.

We cannot help being surprised at Clearchus' credulity, but the same stern domineering character which he showed at Byzantium (i. 1. 9, note), and opposite Charmande (i. 5. 11), shows itself here. He is impatient of opposition and rivalry, he has already quarrelled more than once with Menon, and his jealous nature¹ suspects whether rightly or wrongly that Menon's intimacy with Ariaeus, and his frequent conferences with Tissaphernes veil some intrigue against him, which would deprive him of the command, and put Menon in his place. He longs to get rid of his rival, and seeing, as he thinks, an opportunity of discrediting and dismissing him,

¹ ἀρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο, ii. 6. 15.

hardly counts the cost. Tissaphernes convinces him by simply repeating his own arguments, and he, ready to despair of the situation if the satrap's help is withdrawn, falls into the trap. His loss was in some ways a serious one to the Greeks, but with both Clearchus and Menon in their camp, we may doubt if they would have made the *united* effort which was necessary to secure their retreat.

CHAPTER VI.

1. Queen Parysatis did her best to alleviate Clearchus' misery in prison with the help of Ctesias, and made every effort to save his life, but Statira the wife of Artaxerxes, and her rival in influence, was too strong for her. Menon was kept in prison under torture for a year, possibly at her instigation, and then killed. The remaining four were beheaded after a short imprisonment.

ἐκ is generally taken with *ὁμολογουμένως*, 'in a way confessed by all,' but it seems better to take it separately = 'by the judgment of.' (ἐκ is used in poetry instead of *ὕπὸ*, especially after verbs of giving, as indicating the source of the gift.)

πολεμικὸς καὶ φιλοπολεμὸς ἐσχάτως] 'With a talent for a war, and a fondness for it to the last degree.'

2. παρήμεν] He remained with them fighting on their side.

διαπραξάμενος, ὡς ἰδύνατο] 'Having gained his object, as he could do;' *i.e.* his influence with them was sufficient for the purpose; or, 'in such way as he could,' implying that the way was not of the most honest.

3. Ἰσθμοῦ]—of Corinth.

πλέων] By sea, so that he could not well be stopped.

4. ἐκ τούτου θανάτωθι] 'In consequence of this he was condemned to death.'

τῶν τελῶν] The ephors, whose power was all but absolute.

ἄλλῃ] Where? It is not related in i. 1. 9, so that Xenophon has either made a slip of memory, or, as some suppose, the facts were mentioned in the original text of the Hellenica.

5. ῥαθυμίαν] Idleness, luxurious ease.

ἀπὸ τούτου] Thenceforth.

ἔφερε καὶ ἡγε] Pillaged and plundered: so, in Latin, *ferre et agere*, the former of movable, the latter of live stock.

6. βούλεται] Prefers: it expresses a more active feeling than *ἐθέλει*.

7. καὶ ἐν τοῖς δανοῖς φρόνιμος] And at the same time prudent in any difficulty.

καὶ ἀρχικὸς κ.τ.λ.] 'And he was credited with some gifts for command, as far as a man could have them with such a temperament as his.'

8. πιστότεον εἶη = πεῖθεσθαι, not πεῖθειν δέοι; it is formed on the analogy of the verbal adjectives of deponent verbs.

9. ὀρᾶν στυγνὸς κ.τ.λ.] 'A man of surly countenance and harsh voice, always severe, and sometimes passionate in the punishment of offences.' But at the same time his system of punishments was deliberate.

10. φῶν ἀφίξεσθαι] To abstain from plundering a friendly country.
ἀπροφασίστως] Unhesitatingly, without making any excuses in order to get off.

11. ἐν τοῖς ἄλλοις] Amongst, that is, compared with. They were so gloomy and dark that his surliness looked positively cheerful by contrast.

καὶ τὸ χαλεπὸν κ.τ.λ.] 'And his sternness seemed to be stout-heartedness in facing the foe, so that it was looked upon no longer as sternness, but as a guarantee of safety.' There is a sort of play here upon the active and passive meanings of χαλεπός, stern and unendurable, which can hardly be kept up in the English.

12. ἀρχομένους, passive, 'to be under him.'
ἐπίχαρι] Amenities of manner.

14. When there was work to be done, his men were the most serviceable.

15. ἀρχεσθαι κ.τ.λ.] This he had shown in Thrace, and at the battle of Cunaxa, where he had given the watchword without waiting for Cyrus' authority, and, above all, in his fatal jealousy of Menon.

16. Γοργύς] A distinguished professor of rhetoric, a native of Leontini in Sicily, who went about the Greek cities teaching during the Peloponnesian war. He brought in a new fashion of speaking in elaborate antithetic sentences, with much florid ornament.

17. συνεγένετο] Attended his lectures.

19. οὐτ' αἰδῶ οὐτε φόβον] Neither respect nor fear—the former keeping them from what would lose their captain's esteem, the latter from what would bring punishment.

τὸ ἀπεχθάνεσθαι] Unpopularity.

20. εὐμεταχειρίστῳ] Weak, easy to manage.

22. τὸ ἀπλοῦν] 'Straightforwardness and truth he looked upon as identical with folly.'

23. ὅτ' εἰ φαίη] A condition is implied. If he said he was a man's friend, it was a plain proof that he was intriguing against him.

24. μόνος ᾤετο εἰδέναι] 'He thought that he had got at the one secret which every one else had missed.'

26. τῶν ἀπαιδευτῶν ἐνόμizεν εἶναι] 'He put down as a simpleton.'

27. *κατάλεγεν*] He put it down as . . .

πλεῖστα δύναντο καὶ θέλοι ἀν' ἄδικεῖν] 'He had the power, and, if occasion should befall, would have the will to do them more mischief than any one else.'

29. Xenophon assigns no reason for his different fate, nor does he himself bring against him the charge of treason, which Ctesias attests. It is possible that, with Ariaeus as his friend, he may have boasted of an influence that he did not possess, and claimed the credit of having brought the Greeks into the trap, and, as Mr. Grote remarks, it is not unreasonable to see the hand of Parysatis in his torture and death.

The whole of these characters bear the marks of truth, and accord closely with the part played, especially by Clearchus and Menon, in the narrative.

INDICES TO THE NOTES.

BOOKS I. II.

I. INDEX OF PROPER NAMES.

ABROCOMAS, i. 4. 5.
Aenianes, i. 2. 6.
Araxes R., i. 4. 19.
Aristippus, i. 1. 10.
Artaxerxes Mnemon, i. 1. 1; i. 8. 29.
Aspendus, i. 2. 12.

BELESYS, i. 4. 10.

CAENAE, ii. 4. 28.
Carsus R., i. 4. 4.
Chalus R., i. 4. 9.
Charmande, i. 5. 10.
Cheirisophus, i. 4. 3.
Chersonesus, i. 1. 9.
Cilician Gates, i. 2. 21.
Clearchus, i. 1. 9; ii. 5. 41.
Ctesias, i. 8. 26.
Cunaxa, i. 8. 4.
Cyrus, i. 1. 1.
Cyrus, death of, i. 8. 29.

DANA, i. 2. 20.
Dardas R., i. 4. 10.
Darius, i. 1. 1.
Dolopes, i. 2. 6.

EGYPTIANS, i. 8. 9; ii. 1. 14.

GLUS, i. 4. 16.
Gorgias, ii. 6. 16.

ICONIUM, i. 2. 19.
Issi, i. 2. 24.

Καθστρου πεδίων, i. 2. 11.
Κεράμων ἀγορά, i. 2. 10.

LYDIAN TRADERS, i. 5. 6.

MARSYAS R., i. 2. 7.
Maeander R., i. 2. 7.
Mascas R., i. 5. 4.
Median wall, i. 7. 5. additional note
to book i., ii. 4. 12.
Menon, i. 2. 6; ii. 6. 29.
Miletus, i. 1. 6.

OLYNTIUS, i. 2. 6.
Opis, ii. 4. 25.
Orontas, ii. 4. 8.

PARRHASIA, i. 1. 2.
Peltae, i. 2. 10.
Peloponnesian mercenaries, i. 1. 6.
Phiscus R., ii. 4. 25.
Proxenus, i. 1. 11.
Psarus R., i. 4. 1.
Pylae, i. 5. 5.
Pyramus R., i. 4. 2.
Pythagoras, i. 4. 2.

SITTAKI, ii. 4. 13.
Socrates, i. 1. 11.
Soli, i. 2. 24.
Stymphalus, i. 1. 11.
Syennesis, i. 2. 12.
Syro-Cilician Gates, i. 4. 4.

TAMOS, i. 4. 2.
Teuthrania, ii. 1. 3.
Thapsacus, i. 4. 11.
Theopompus, ii. 1. 12.
Thymbrium, i. 2. 13.
Tissaphernes, i. 1. 2.
Tyriaeum, i. 2. 13.

ZABATUS (Zab R.), ii. 5. 1.

II. INDEX OF GREEK WORDS.

- ἀκινάκης, i. 8. 29.
 ἀναξυρίδες, i. 5. 8.
 ἄνω, i. 2. 1.
 ἀποδιδράσκω and ἀποφεύγω, i. 4. 8.
 ἄρμα, } i. 2. 16.
 ἄρμάμαξα, }
 ἄρματα δρεπανήφορα, i. 7. 10.
 ἀσπίς (collective), i. 7. 10.
 αὐλών, ii. 3. 10.

 βακτηρία, ii. 3. 11.
 βάλανος, i. 5. 10.
 βασιλεὺς, i. 1. 4.
 βίκος, i. 9. 25.
 βλακεύω, ii. 3. 11.

 γυμνῆτες, i. 2. 3.
 γυμνός, i. 10. 3.

 δαρεικὸς, i. 1. 9.
 δελιή, ii. 2. 14.
 δεξιὰ, i. 6. 6; ii. 4. 1.

 εἰσβάλλειν, i. 2. 21.
 εἰς χεῖρας ἐλθεῖν, i. 2. 26.
 ἐκκλησία, i. 3. 2.
 ἐλελίζειν, i. 8. 18.
 ἐπαινῶ, i. 4. 16.
 εὖρημα, ii. 3. 18.
 ἐφεδρος, ii. 5. 10.
 ἐχθρὸς and πολέμιος, i. 3. 12.

 ζώνη, i. 4. 9.

 θύραι, i. 2. 11.

 ἴημι (absolutely), i. 5. 12.

 κάνδυσ, i. 5. 8.
 καπίθη, i. 5. 6.
 κέρας, i. 8. 4.

 λαβῶν (= with), i. 2. 1.
 Λύκαια, i. 2. 10.
 λύκος (sacrificed by Persians), ii. 2. 9.

 μαχαίρα, i. 8. 7.
 μῆνᾱ, i. 4. 13.
 μνησκακεῖν, ii. 4. 1.

 νύκτες (plural), i. 7. 1.

 ὅδε and οὗτος, i. 1. 6.
 ὄνος ἀλέτης, i. 5. 5.
 ὄπλα, τὰ, i. 5. 13.
 ὀπλίτης, i. 2. 3.
 ὅς (demonstrative), i. 8. 16.

 πάλαι, i. 4. 12.
 παλτὰ, i. 5. 15.
 πᾶσαι (poetic word), i. 9. 19.
 παρασάγγης, i. 2. 5.
 πέλιτη, i. 10. 12; ii. 1. 5.
 περὶ ἀγορὰν πλῆθουσιν, i. 8. 1.
 πιστοὶ (Persian counsellors), i. 8. 1.
 πλαισίον, i. 8. 9.
 πλέθρον, i. 2. 5.
 προσκυνεῖν, i. 6. 10.

 στρατήης, i. 1. 2.
 σίγλος, i. 5. 6.
 σκηπτουχος, i. 8. 28.
 σταθμός, i. 2. 5.
 σπλεγγίς, i. 2. 10.
 σύνθημα, i. 8. 16.
 σχεδία, ii. 4. 28.

 ταμεύεσθαι, ii. 5. 18.
 τῖαρα, ii. 5. 23.
 τότε, i. 1. 6.
 τραγήματα, ii. 3. 15.

 ὑπάρχω, i. 1. 4.
 ὑποστρέφω, ii. 1. 18.

 φέρειν καὶ ἄγειν, ii. 6. 5.
 φοινικίστης, i. 2. 20.
 φοῖνιξ, ii. 3. 14, 16.
 ψέλια, i. 2. 27.

III. GRAMMATICAL INDEX.

ANAPHORA, ii. 5. 9.
 ἄν repeated, i. 3. 6.
 ἄν with past indicative, i. 5. 2.
 ἄν with relative and optative, i. 5. 9.

CONSTRUCTIONS—

Condensed, *οἱ παρὰ Ἀριαίου ἦλθον*,
 ii. 2. 1.

ἐξέλιπον εἰς . . . , i. 2. 24.

Mixed, *ἀπόρων ἐστίν, οἵτινες*, ii. 5.
 21.

Inverted, subject of subordinate
 clause as object of principal
 clause, i. 6. 5, 8. 21.

ἡμῖς, i. 9. 26.

πάρειμι εἰς, i. 2. 2.

πειστέον = *πείθεσθαι δεῖ*, ii. 6. 8.

GRAPHIC SEQUENCE (See *Syntax*,
 § 47), i. 2. 21, 3. 17, 6. 6; ii. 4. 19.

OXYMORON (explained), ii. 5. 9.

PARTICLES—

ἀλλὰ, i. 8. 17; *ἀλλὰ μὴν*, ii. 5. 12.

ἄρα (illative), i. 7. 18.

γάρ (affirmative), i. 6. 8.

ὅγ, i. 1. 4, 8. 23, (with superlatives)
 9. 12.

ὅ οὖν, i. 2. 12, 3. 5.

μὲν (affirmative), i. 7. 6, 9. 13.

μὲν (displaced), i. 8. 6.

μὲν . . . *δὲ*, ii. 4. 5.

καὶ γὰρ οὖν, i. 9. 8.

καὶ . . . *δὲ*, i. 1. 2.

ὅτι (inverted), i. 6. 2.

οὐδὲ, i. 2. 25.

οὐκοῦν and *οὕκουν*, i. 6. 7.

οὐ μὴ, ii. 2. 12.

PREPOSITIONS—

ἀντὶ (to serve as), i. 7. 15.

ἀπὸ, in composition, i. 4. 15.

ἐκ, i. 1. 6; ii. 6. 1.

ἐπὶ, c. gen. (position) i. 4. 3; (direc-
 tion) ii. 1. 3.

ἐπὶ, c. dat. (position) i. 4. 3, (con-
 dition) i. 1. 4, 3. 1, 5. 8.

ἐπὶ, c. acc., i. 3. 7.

κατὰ, in composition, i. 1. 7, 2. 25,
 3. 3.

παρὰ, c. acc., i. 3. 7.

πρὸς (*θεῶν*), i. 6. 6.

VERBS—

Aorist, i. 1. 2, 9. 25.

Aorist and Present distinguished,
 i. 1. 7; ii. 4. 18.

Present, i. 1. 8.

Optative (quasi final), ii. 1. 2.

Optative (future, in oblique only),
 i. 4. 7.

Infinitive in oblique relative clause,
 ii. 2. 1.

Intransitives used as passives, *ἐκ*-

πίπτω, i. 1. 7; ii. 3. 10.

πάσχω, i. 3. 4.



λευρον, τό, *more commonly in the plural τὰ λευρα*, wheat-flour.

ἀλήθεια, ἡ (ἀληθής), the truth.

ἀληθεύω, *v.n.*, to speak the truth, prophesy truly.

ἀ-ληθής, *es, adj.* (ἀ, λήθω, λαθεῖν, to be concealed), true, real, that needs no concealment. So τὸ ἀληθές, the truth.

ἀληθινός, ἡ, ὄν, *adj.*, genuine, true to its name.

ἀλίζω, *v.a.* (ἀλίσ), to collect, get together.

ἀλλοσκομαι, *v. dep., fut.* ἀλώσομαι, *pf.* ἐάλωκα or ἤλωκα, *aor.* ἐάλων, to be taken, caught, made prisoner; used as passive of αἰρέω.

ἀλλά, *conj.* (ἀλλος), but, yet, nay (rather), why!

ἄλλῃ, *adv.* (dat. sing. fem. of ἄλλος, *sc.* ὁδῷ), in another way, elsewhere.

ἀλλήλων (ἀλλοι ἀλλων), *reciprocal pronoun*, of each other. (*par-allel.*)

ἄλλος, ἡ, ο (Lat. *alius*, O. E. *elles*, E. *else*), another. Sometimes = *alter*; τῇ ἄλλῃ ἡμέρᾳ, on the next day. *With the article*, the rest of. οἱ ἄλλοι, the remainder, the rest. τῶν βαρβάρων καὶ ἄλλοις, καὶ . . ., to the barbarians generally, and, in particular . . .

ἄλλοτε, *adv.*, at another time.

ἄλλως, *adv.*, of ἄλλος, in another way, otherwise *than is right*, so vainly, at random.

ἀλόγιστος, *on, adj.*, thoughtless, irrational.

ἀλφίτον, τό, *mostly in plural*, barley meal, the food of the common people.

ἅμα, *adv.* (G. *sammt*), at the same time, simultaneously; *prep. with dat.*, together with.

ἄμαξα, ἡ (*poss.* ἅμα, ἄξων, axle), a four-wheeled waggon, a waggon-load.

ἄμαξιτός, ὄν, *adj.*, on which a waggon can pass. ὁδὸς ἄμαξιτός, a carriage-road.

ἀμαρτάνω, *fut.* ἀμαρτήσομαι, *aor.* ἡμαρτον, to miss (a mark), to make a mistake, fail, do wrong.

ἀμαχεῖ, *adv.* (ἀ, μάχη), without a fight.

ἀμείνων, *on, adj.* (cp. Lat. *amoenus*), used as a *comp.* of ἀγαθός, better, braver.

ἀμελέω, *v.* (ἀμελής), to neglect (*with gen.*).

ἀ-μήχανος, *on, adj.* (ἀ, μηχανή, *machina*): of things, impossible, unmanageable; of persons, at their wits' end, puzzled.

ἀμπελος, ἡ, a vine.

ἀμύνω, *v.a., fut.* ἀμυνῶ, to ward off; *mid.*, to defend one's-self against, retaliate, revenge one's-self upon (*with accusative*).

ἀμφί, *prep.* (ἀμφω, Lat. *ambi*, G. *um*); *with gen.*, about, concerning; *with accus.*, on both sides of, around. οἱ ἀμφὶ Κύρου, Cyrus and his staff. ἀμφὶ μέσας νύκτας, about midnight. εἶναι ἀμφὶ τι, to be engaged upon a thing. (*amphibious.*)

ἀμφιγινώσκω (see note on ii. 5. 33), to be in doubt, hesitate.

ἀμφι-λέγω, *v.a.*, to discuss, dispute about (cp. Lat. *ambigo*).

ἀμφότερος, α, *on, adj.* (*gen. in plural*), both.

ἀμφω, *on, adj.*, both.

ἀν (*connected with ἀνά*), in that case; used especially in the second half, or apodosis, of a conditional sentence (*Syntax*, § 53), and translated by the English conditional *should* or *would*. Also with relatives and relative particles with the subjunctive to generalise (§ 39 δ).

ἀνά, *prep.*, up, up to, up in, *with accus.* ἀνὰ τὰ ὄρη, up in the hills. ἀνὰ κράτος, up to one's strength; with all one's might. *With numerals in a distributive sense*, ἀνὰ πέντε, five at a time. (*ana-logy.*)

ἀνα-βαίνω, *v.n.*, to go up, *espec.* from the sea, inland. ἀναβαίνειν ἵππον, to mount. Hence

ἀνά-βασις, *ως, ἡ*, a march up country, inland.

ἀν-αγγέλλω, *v.a.*, to bring back a message, report.



VOCABULARY TO BOOKS I. II.

N.B.—Words in brackets that follow the Greek words are kindred words in other languages, and are inserted in the hope that they may encourage a taste for philology. Words that follow the English are English words derived from the Greek, and may help to widen the pupil's knowledge of his own language, especially of its technical expressions.

The principal tenses of the older verbs will be found under the simple verb, which is marked off in the compounds by a hyphen.

The acute accent (´) on the last syllable of a word becomes grave (`) when it is not followed by a stop or comma.

ABBREVIATIONS USED.

<i>acc.</i> ,	accusative.
<i>adj.</i> ,	adjective.
<i>adv.</i> ,	adverb.
<i>aor.</i> ,	aorist.
<i>c.</i> ,	<i>cum</i> (= with).
<i>comp.</i> ,	composition.
<i>conj.</i> ,	conjunction.
<i>dat.</i> ,	dative.
<i>dep.</i> ,	deponent.
<i>E. or Eng.</i> , . . .	English.
<i>Fr.</i> ,	French.
<i>fut.</i> ,	future.
<i>G.</i> ,	German.
<i>gen.</i> ,	genitive.
<i>impf.</i> ,	imperfect.
<i>impers.</i> ,	impersonal.

<i>indecl.</i> ,	indeclinable.
<i>intr.</i> ,	intransitive.
<i>L. or Lat.</i> , . . .	Latin.
<i>mid.</i> ,	middle.
<i>O. E.</i> ,	Old English.
<i>part.</i> ,	participle.
<i>pass.</i> ,	passive.
<i>pf.</i> ,	perfect.
<i>plur.</i> ,	plural.
<i>prep.</i> ,	preposition.
<i>St.</i> ,	Stem.
<i>subst.</i> ,	substantive.
<i>sup.</i> ,	superlative.
<i>v. a.</i> ,	verb active.
<i>v. n.</i> ,	verb neuter.

A.

Ἀγαθός, ἢ, *όν*, *adj.*, good, honest, brave.

ἀγάλλομαι, *v. mid.*, to pride one's-self.

ἀγαμαι, *v. dep.*, *aor.* ἠγάσθην (*cp.* ἄγη, wonder, ἄγαν, too much), to wonder at, admire.

ἀγαπάω, *v. a.* (ἀγαπή), to welcome, love, be contented with.

ἀγαστός, ἢ, *όν*, *adj.*, praiseworthy, admirable.

ἀγγέλλω, ἢ, a message.

ἀγγέλλω, *v. a.* (*St.* ἀγγελ-, *fut.* ἀγγελῶ, *aor.* ἠγγείλα), to carry a message, report, announce. (*angel*, *ev-angel-ist*.)

ἀγνωμοσύνη, ἢ, (γινώσκω), misunderstanding.

ἀγορά, ἢ (ἀγείρω, to collect), the gathering-place, place of assembly, so market-place, market. ἀγορά πλήθουσα, the time of the full market (10 to 12 A.M.). ἀγοράν παρέχειν, to provide a market. Hence ἀγοράζω, *v. a.*, to market, to buy; *mid.*, to procure.

ἀγριος, α, ov, adj. (ἀγρος, Lat. *agrestis*), wild, uncivilised, untamed.

ἄγω, v.a. (Lat. *ago*), *fut.* ἄξω, *aor.* 2. ἡγαγον, to drive, lead, bring, to march (of an officer leading his troops). φέρειν καὶ ἄγειν (to carry off booty, and drive away cattle), to plunder.

ἀγών, ὁ, a contest, an assembly for games, a struggle. (agony.)

ἄδειπνος, ov, adj., supperless.

ἀδελφός, ὁ, a brother.

ἀδέως, adv., fearlessly, securely.

ἄ-διάβατος, ov, adj. (διαβαίνω), of a river, impassable.

ἄ-δικος, ov, adj. (δικη), unjust, wrong, harmful.

ἀδικέω, v.n. and a., to be unjust, to wrong, harm, injure.

ἀδόλως, adv., without guile, innocently.

ἄ-δύνατος, ov, adj. (δύναμαι), impossible.

ἀεί, adv., always, still; with pres. or impf., from time to time.

ἀετός, ὁ, an eagle; a standard in the shape of an eagle.

ἄ-θεος, ov, adj. (θεός), godless, impious. (atheist.)

ἄθλον, τό, a prize in the games, so a reward, recompense. (athletics.)

ἀθροίζω, v.a., to collect; mid., to assemble, muster; from

ἄθροος, α, ov, adj. (ἀ κοπυλ., θρόος, buzz of voices), in masses, crowded together. Lat. *frequens*.

αἰδήμων, ov, adj. (αἰδώς), shamefast, bashful.

αἰδώς, οὗς, ἡ, shame, reverence.

αἰκίζομαι, v. dep. (ἀ-εὐκής), to outrage, especially by blows and torture; aor. ἠκίσθην, used passively.

αἰρετός, ὅς, adj., preferable, to be chosen; from

αἰρέω, v.a. (for aor. 2, εἶλον is used), to take, capture; mid., to choose, prefer. (heretic.)

αἶρω, v.a., aor. ἤρα, to raise, lift.

αἰσθάνομαι, v. dep. (St. αἰσθ-, fut. αἰσθήσομαι, aor. 2 ἦσθόμην), to feel, perceive, be aware of. (aesthetic.)

αἰσχροός, ἄ, ὅς, adj. (= αἰδ-χροός from αἰδώς), mean, ugly, dishonourable.

αἰσχύνη, ἡ, shame, disgrace.

αἰσχύνω, v.a., to disgrace; mid., c. infin., to be ashamed; with accus., to be ashamed in the sight of, e.g. θεούς.

αἰτέω, v.a., to ask; mid., to request.

αἰτιάομαι, v. dep., to blame, accuse, hold a man responsible for a thing (with gen.).

αἷτιος, α, ov, adj., causing, so blameworthy, guilty (with gen.).

ἀκινάκης, ov, ὁ, a short straight sword, poniard.

ἀ-κινδύνως, adv., without risk.

ἀκόλαστος, ov, adj., disorderly, undisciplined.

ἀκόλουθος, ov, adj. (ἀ, κέλευθος, a path), attending, following. (acolyte.)

ἀκοντίζω, v.n., to shoot with a javelin.

ἀκοντίον, τό (dim. of ἀκων), a javelin, short spear.

ἀκόντισις, ὥς, ἡ, shooting with the javelin.

ἀκοντιστής, οὗ, ὁ, a javelin-man.

ἀκούω, v.a. (St. ἀκο-, fut. ἀκούσομαι, pf. ἀκήκοα), to hear, listen to, obey, be subject to, with gen. of the person. (acoustics.)

ἀκρόπολις, ὥς, ἡ (ἀκρος, πόλις, lit. upper town), citadel, fortress.

ἄκρος, α, ov, adj. (St. ἀκ-, cp. acies, acuo, E. edge), pointed, high. Used like the Lat. *summus*, for 'the top of.' Neut. τὸ ἄκρον as subst., a summit, peak, hill, height.

ἄκων, οὗσα, ov, adj. (ἀ priv., ἐκὼν), unwilling; best translated by an adverb, unwillingly, against one's will.

ἀλέξω, v.a., to ward off; mid. with accus., to defend one's-self against, requite.

ἀλέτης, ov, ὁ, (ἀλέω, to grind), sc. ὄνος, the upper millstone. It was moveable, and drawn round by asses; the under stone was called μύλος.

ἄλευρον, τό, *more commonly in the plural τὰ ἄλευρα*, wheat-flour.

ἀλήθεια, ἡ (ἀληθείης), the truth.

ἀληθεύω, *v.n.*, to speak the truth, prophesy truly.

ἀ-ληθής, *es*, *adj.* (δ, λήθω, λαθεῖν, to be concealed), true, real, that needs no concealment. So τὸ ἀληθές, the truth.

ἀληθινός, ὁ, *όν*, *adj.*, genuine, true to its name.

ἄλλω, *v.a.* (ἄλλω), to collect, get together.

ἀλίσκομαι, *v. dep., fut.* ἀλώσομαι, *pf.* ἔάλωκα or ἤλωκα, *aor.* ἔάλων, to be taken, caught, made prisoner; used as passive of αἰρέω.

ἀλλά, *conj.* (ἄλλος), but, yet, nay (rather), why!

ἄλλῃ, *adv.* (dat. sing. fem. of ἄλλος, *sc.* ὁδῷ), in another way, elsewhere.

ἀλλήλων (ἄλλοι ἄλλων), *reciprocal pronoun*, of each other. (*par-allel.*)

ἄλλος, ὁ, *o* (Lat. *alius*, O. E. *elles*, E. *else*), another. Sometimes = *alter*; τῇ ἄλλῃ ἡμέρᾳ, on the next day. *With the article*, the rest of. οἱ ἄλλοι, the remainder, the rest. τῶν βαρβάρων καὶ ἄλλοις, καὶ . . ., to the barbarians generally, and, in particular . . .

ἄλλοτε, *adv.*, at another time.

ἄλλως, *adv.*, of ἄλλος, in another way, otherwise *than is right*, so vainly, at random.

ἀλόγιστος, *ον*, *adj.*, thoughtless, irrational.

ἄλφιτον, τό, *mostly in plural*, barley meal, the food of the common people.

ἅμα, *adv.* (G. *sammt*), at the same time, simultaneously; *prep. with dat.*, together with.

ἄμαξα, ἡ (*poss.* ἄμα, ἄξων, axle), a four-wheeled waggon, a waggon-load.

ἄμαξιτός, *όν*, *adj.*, on which a waggon can pass. ὁδὸς ἄμαξιτός, a carriage-road.

ἁμαρτάνω, *fut.* ἁμαρτήσομαι, *aor.* ἥμαρτον, to miss (a mark), to make a mistake, fail, do wrong.

ἀμαχεῖ, *adv.* (δ, μάχη), without a fight.

ἀμείνων, *ον*, *adj.* (cp. Lat. *amoenus*), used as a *comp.* of ἀγαθός, better, braver.

ἀμελέω, *v.* (ἀμελής), to neglect (*with gen.*).

ἀ-μήχανος, *ον*, *adj.* (δ, μηχανή, *machina*): of things, impossible, unmanageable; of persons, at their wits' end, puzzled.

ἀμπέλως, ἡ, a vine.

ἀμύνω, *v.a., fut.* ἀμυνῶ, to ward off; *mid.*, to defend one's-self against, retaliate, revenge one's-self upon (*with accusative*).

ἀμφί, *prep.* (ἀμφω, Lat. *ambi*, G. *um*); *with gen.*, about, concerning; *with accus.*, on both sides of, around. οἱ ἀμφὶ Κῦρον, Cyrus and his staff. ἀμφὶ μέσας νύκτας, about midnight. εἶναι ἀμφὶ τι, to be engaged upon a thing. (*amphibious.*)

ἀμφιγινώσκω (see note on ii. 5. 33), to be in doubt, hesitate.

ἀμφι-λέγω, *v.a.*, to discuss, dispute about (cp. Lat. *ambigo*).

ἀμφοτέρως, *α, ον*, *adj.* (*gen. in plural*), both.

ἀμφω, *οιν*, *adj.*, both.

ἂν (*connected with ἀνά*), in that case; used especially in the second half, or apodosis, of a conditional sentence (*Syntax*, § 53), and translated by the English conditional *should* or *would*. Also with relatives and relative particles with the subjunctive to generalise (§ 39 δ).

ἀνά, *prep.*, up, up to, up in, *with accus.* ἀνά τὰ ὄρη, up in the hills. ἀνά κράτος, up to one's strength, with all one's might. *With numerals in a distributive sense*, ἀνά πέντε, five at a time. (*ana-logy.*)

ἀνα-βαίνω, *v.n.*, to go up, *espec.* from the sea, inland. ἀναβαίνειν ἱκνῶν, to mount. Hence

ἀνά-βασις, *ως*, ἡ, a march up country, inland.

ἀν-αγγέλλω, *v.a.*, to bring back a message, report.

ἀνα-γινώσκω, *v.a.*, to recognise, to read aloud.

ἀναγκάξω, *v.a.* (*ἀνάγκη*), to compel, force.

ἀναγκαίος, *a, ov, adj.*, of things, unavoidable, compulsory; of persons, relatives, intimate friends. Lat. *necessarii*.

ἀνάγκη, *ἡ*, necessity, fate, compulsion. With an infin. it may be translated by an adverb, or by 'one must': *τοῦτο ποιεῖν ἀνάγκη*, one must needs do this.

ἀν-άγω, *v.a.*, to lead up, inland, to lead back; *mid.*, to put out from land, weigh anchor, sail.

ἀνα-λαμβάνω, *v.a.*, to take up, take back, take with one. So *ἀναλαβὼν* may sometimes be translated 'with.'

ἀνα-λέγω, *v.a.*, to recount.

ἀν-άνδρος, *ov, adj.* (*ἀνὴρ*), unmanly, cowardly.

ἀναξυρίδες, *αἱ*, hose; see i. 5. 8, note.

ἀνα-παύω, *v.a.*, to make to halt, rest; *mid.*, to rest, refresh one's-self, to halt for the night, or for the mid-day rest.

ἀνα-πείθω, *v.a.*, to talk over, persuade, induce.

ἀνα-πτύσσω, *v.a.*, to unfold; technically, to bring columns into line; see i. 10. 9, note. Cp. L. *explico*, Fr. *déployer*.

ἀνάριστος, *ov, adj.*, without breakfast.

ἀν-αρπάξω, *v.a.*, to pick up, seize quickly.

ἀνα-στρέφω, *v.a.*, to wheel round, so as to face the reverse way, to rally, to turn inland.

ἀνα-ταράττω, *v.a.*, to throw into confusion.

ἀνα-τείνω, *v.a., p. pass. ἀνατέταμαι*, to hold up at full length, elevate.

ἀνα-τέλλω, *v.n.*, to rise (of the sun).

ἀνα-τίθημι, *v.a.*, to lay up (of votive offerings), to load, of baggage.

ἀνδράποδον, *τό*, a slave taken captive in war.

ἀν-είπον, *aor. 2.* for *ἀναγορεύω*, to proclaim, give notice.

ἀν-ερώταω, *v.a.*, to examine, cross-question.

ἀνεύ, *prep. with gen.*, without.

ἀν-έχω, *v.a.*, to hold up; *mid.*, to restrain one's-self, so to endure, tolerate, bear patiently; *aor. ἠέσχομην*.

ἀν-ήκεστος, *ov, adj.* (*ἀ, ἀκέομαι*), irremediable.

ἀνὴρ, *ὁ, gen. ἀνδρός*, a man, as distinguished from a woman or child, or as one who is capable of bearing arms. In the plural as a courtesy title, like the Fr. *Messieurs*, e.g. *ἄνδρες στρατιῶται*.

ἄνθρωπος, *ὁ, ἡ*, a man or woman, a human being, as distinct from a brute. (*phil-anthropy*.)

ἀνθρωπίνος, *ἡ, ὁ, adj.*, human.

ἀνιάω, *v.a.*, to harass, annoy.

ἀν-ίστημι, *v.a.*, to stir, make to get up; *mid.* and *perf.* and *aor. 2 act.*, to get up, rise, from table, or to speak in an assembly, to start, of soldiers breaking up their camp.

ἀν-ίσχω, *v.* (see *ἀν-έχω*), to rise, of the sun.

ἀνόδος, *ἡ*, a march inland.

ἀ-νόητος, *ov, adj.* (*νοέω*), silly, foolish.

ἀντ-αγοράζω, *v.a.*, to buy in exchange.

ἀντ-ακούω, *v.a.*, to hear in reply.

ἀντί, *prep. (with gen.)*, instead of, opposite, against, in preference to. (*anti-dote*.)

ἀντι-λέγω, *v.n.*, to speak against, oppose.

ἀντιος, *a, ov, adj.* (*ἀντί*), opposite to, contrary, to meet (like Lat. *obvius*).

ἀντι-παρασκευάζομαι, *v. dep.*, to make counter-preparations.

ἀντι-πάσχω, *v.n.*, to suffer retaliation, to be repaid for one's deeds. (*antipathy*.)

ἀντι-ποιέομαι, *v. mid.*, to lay claim to, contest another's right to (*with gen.*).

ἀντι-στασιάζω, *v.n.*, to be a member of a rival faction, be political opponent.

ἀντι-στασιότης, δ, a member of a rival faction, an opponent.

ἀντι-τάττω, *v. a.*, to draw out, range in battle, against; *c. dat.*

ἀντι-φύλαττομαι, *v. mid.*, to be on the watch against.

ἀντρον, τό, (Lat. *antrum*, Milton's *antrës* vast), a cave, grotto.

ἀνυστός, ὄν, *adj.* (ἀνύτω), achievable, possible.

ἄνω, *adv.*, *comp.* ἀνωτέρω, *sup.* ἀνωτάτω, upwards, inland.

ἄξινη, ἡ, an axe, hatchet.

ἄξιος, α, ὄν, *adj.* (ἄγω, to weigh), worth, worthy, deserving.

ἄξιόν, *v. a.* (ἄξιός), to think worthy, think right, claim, demand.

ἄξων, ὁ, an axle (of a wheel).

ἀοπλος, ὄν, *adj.* (δπλα), unarmed, without heavy armour.

ἀπαγγέλλω, *v. a.*, to bring back tidings.

ἀπαγορεύω, *v. a.*, to forbid; *v. n.*, to faint, grow exhausted, *pf.* ἀπέληκα.

ἀπάγω, *v. a.*, to lead away.

ἀπαίδεντος, ὄν, *adj.*, unformed, rude.

ἀπαίτειν, *v. a.*, to demand back, ask payment of.

ἀπαλλάττω, *v. a.*, to release; *mid.*, to free one's-self from, get rid of, come off. *ὡς μείον ἔχων ἀπηλλάγη*, when he came off with the worst of it.

ἀπαλος, ἡ, ὄν, *adj.*, weak, tender.

ἀπαμείβομαι, *v. mid.*, to reply.

ἀπαντάω, *v. n.*, to meet (*with dat.*).

ἀπαξ, *adv.*, once.

ἀπαρασκευάστος, ὄν, *adj.*, unprepared, unfurnished.

ἅπας, ἅσα, ἅν, *adj.*, all together.

ἀπειθεῖν, *v. n.*, to disobey, be disloyal to (*with dat.*).

ἀπέειμι, *v. n.* (εἶμι, *sum*), to be away, distant, absent.

ἀπέειμι, *v. n.* (εἶμι, *ibo*), to go away, withdraw.

ἀπέειπον, *aor. 2*; ἀπέληκα, *perf.*

See ἀπαγορεύω.

ἀπειρος, ὄν, *adj.*, inexperienced.

ἀπελαύνω, *v. a.*, to drive off, repel; *abs.* (sc. στρατὸν or ἵππον), to march, ride off.

ἀπερχομαι, *v. dep.*, to depart, go away.

ἀπεχθάνομαι, *v. dep.* (ἐχθος), to be hated, unpopular.

ἀπέχω, *v. a.*, to hold away, keep off; *v. n.*, to be distant, keep away; *mid.*, to abstain from (keep one's hands off).

ἀπεήλθον, 2 *aor.*, for ἀπερχομαι.

ἀπιστός, *v. n.*, to disbelieve, distrust (*with dat.*).

ἀπιστία, ἡ, mistrust, faithlessness.

ἀπιστος, ὄν, *adj.* (ἀ, πιστός), faithless, untrustworthy.

ἀπλοῦς, ὄν, *adj.*, simple, straightforward.

ἀπὸ (*prep. with gen.*) (Lat. *ab*, Germ. *ab*, Eng. *of, off*), away from, from, proceeding from; with, *of instrument or means*, cp. i. i. 9. ἀφ' ἵππου, on horseback. ἀπὸ τοῦτου, henceforth.

ἀποβαίνω, *v. n.*, to step off, depart, land from a ship, to turn out, be fulfilled (cp. Lat. *evenio*).

ἀποβιβάζω, *v. a.*, to land.

ἀποβλέπω, *v. n.*, to look aside.

ἀπογινώσκω, *v. a.*, to decide against, give up a design (*with gen.*).

ἀποδείκνυμι, *v. a.* (St. *δεικ-*, cp. *δείξις*, in-*dex*), to point out, show forth, declare, appoint.

ἀποδιδράσκω, *v. a.* (St. *δρα-*, *ful.* -δράσω, *aor.* -έδραν), to steal away, run away unperceived.

ἀποδίδωμι, *v. a.*, to give back, repay; *mid.*, to get one's-self paid for, to sell (*with acc.*).

ἀποδοκέω, *v. impers.*, it seems inadvisable. *τυγ'* one resolves not to.

ἀποθνήσκω, *v. n.*, to die, be slain; *ὕπο τινος*, as if it were a passive of ἀποκτείνω.

ἀπόκειμαι, *v. dep.*, to be laid aside, set apart, *as perf. pass. of ἀποτίθημι*.

ἀποκλίνω, *v. n.*, to diverge, turn out of the way.

ἀποκρίνομαι, *v. mid.*, to reply, answer.

ἀποκρύπτω, *v. a.*, to hide away, conceal. (*apocryphal.*)

ἀ-χάριστος, ον, adj., unpleasant, thankless. οὐκ ἀχάριστα, not without charm.

ἀχαρίστως, adv., ἔχειν, to be unrequited, to get no thanks.

ἀχθεομαι, v. dep., fut. ἀχθέσομαι, aor. 2 ἤχθημι, aor. 1 ἤχθησθην, to be annoyed, pained, vexed.

ἀχρις, or ἀχρις οὖ, conj., until.

ἀψίνθιον, τό, wormwood (French *absinthe*).

B.

Βάθος, εος, τό, depth.

βαθύς, εἰς, ὁ, adj., deep.

βαίνω, v. n. (St. βα-, fut. βήσομαι, pf. βέβηκα, aor. 2 ἔβην), to go, walk, step, march. (acro-bat.)

βακτηρία, ἡ, a walking-stick, staff, wand.

βάλανος, ἡ, a stone fruit—in the *Anabasis* the date of the palm.

βάλλω, v. a. (St. βαλ-, fut. βαλῶ, pf. βέβληκα, aor. 2 ἔβαλον, aor. 1 pass. ἐβλήθην, cp. our bolt), to throw, hurl; *with accus. of the person, and dative of the thing,* to pelt. *οὐ ἐκ χειρὸς βάλλοντες,* the javelin-men.

βάπτω, v. a. (St. βαφ-, fut. βάψω), to dip; cp. *baptize*.

βαρβαρικός, ἡ, ὄν, adj., barbarous, foreign. τὸ βαρβαρικόν, the native troops of Cyrus, as distinguished from the Greek.

βαρβαρικῶς, adv., in a language other than Greek; here, 'in Persian.'

βάρβαρος, ον, adj. (probably like Lat. *balbus*, a stammerer), a foreigner, one who does not talk Greek. It was applied by the Greeks to all foreigners, in the same way as the Saxons called the British 'Welsh.' In the plural it may often be translated 'the natives.'

βαρέως, adv. of βαρύς, heavily, with disgust or annoyance. *βαρέως φέρειν,* to take a thing ill; Lat. *graviter ferre*. (*bary-tone*).

βασίλεια, ἡ, a kingdom, kingly rank.

βασίλειος, α, ον, adj., royal, belonging to a king. Hence τὰ βασίλεια (sc. δώματα), the king's palace.

βασίλευς, ἔως, ὁ, a king. Without the article, or with the epithet μέγας, it is the king of Persia.

βασιλεύω, v. n., to be a king; *with the gen.*, to rule over, sway.

βασίλικός, ἡ, ὄν, adj., king-like, fit for, or belonging to a king. (*basilica*.)

βέβαιος, α, ον, adj. (βα-, βαίνω), steadfast, firm, to be relied upon.

βέλτιστος, η, ον, adj. (used as superlative of ἀγαθός), the best, bravest.

βελτίων, ον, adj. (comparative from the same root), better, braver, preferable.

βία, ἡ (Lat. vis), strength, might, violence. βίῃ, by force, *and so* in spite of one's-self. *βία τῆς μητρὸς,* in spite of his mother.

βιαίως, adv., violently.

βίκος, ὁ (a Semitic word), a wine-jar, flagon.

βίος, ὁ (Lat. vivo, Eng. quick, wick), life, livelihood, means of living. (*bio-graphy*.)

βλάβη, ἡ, hurt, injury.

βλακύνω, v. a. (cp. μαλακός, Lat. mollis), to be lazy, unenergetic.

βλάπτω, v. a. (St. βλαβ-, cf. βλάβη, fut. βλάβω), to impede, injure, damage.

βλέπω, v. a., to see, look upon.

βοάω, v. n. (Lat. boare, fut. βοήσομαι), to cry aloud, shout; *tr.* to call for.

βοήθεια, ἡ (from βοή, the cry for help), help, succour.

βοηθῶ, v., to come to a person's help, to succour, rescue.

βουλεύω, v. a., to plan, counsel, devise; *mid. βουλεύομαι,* to determine with one's-self, resolve.

βούλομαι, v. dep. (Lat. volo, Ger. wollen), to wish, desire—*esp. with infinitive*.

βούς, βοός, ὁ, ἡ, (Lat. bos, cp. bovine), an ox, cow, heifer. β. ὑφ' ἀμάξης, a draught ox.

βραδέως, *adv.*, slowly.

βραχύς, *εἰς*, *adj.*, short. (*brachy*-logy.)

βρέχω, *v.a.*, to wet; *mid.*, to get wet.

βωμός, *ὁ*, an altar.

Γ.

Γάμος, *ὁ*, a wedding, marriage (*bi-gam-y*).

γάρ, *conj.* (*γε ἄρα*), for, (connecting two clauses, when the latter gives the reason for the former). It may sometimes be translated by *since*. Sometimes it gives a reason for what is not mentioned, but is understood by the hearer, especially in conversations.

γαστήρ, *τρός*, *ἡ*, the stomach, belly. (*gastro*-nomy.)

γε, an enclitic particle of emphasis, which may often best be translated by a vocal stress on the word to which it is attached; in other cases by *at least*, *at any rate*. In conversation it often assents to the last speaker's words, with some limitation or qualification which it introduces—*yes*, *and . . .* or *yes*, *but . . .* (*cp.* ii. 5. 25).

γείτων, *ονος*, *ὁ*, a neighbour.

γέλω, *v.* (*fut.* *γελάσσομαι*), to laugh.

γέλω, *ωτος*, *ὁ*, laughter.

γενεά, *ἡ*, birth. (*genae*-logy.)

γένος, *ους*, *τό* (*Lat.* *genus*, *E.* *kin*, *kind*), birth, race, family.

γέρον, *τό*, a wicker shield—oblong in shape, and covered with raw hide.

γερο-φόρος, *ὁ*, a soldier armed with this shield; so *γεροφόροι* is light-armed troops.

γεύω, *v.a.*, to give, to taste; *mid.*, to taste, partake of (*c. gen.*).

γέφυρα, *ἡ*, a bridge. *γ. ξευγύνα*, to build a bridge.

γῆ, *ἡ*, land (as opposed to sea, and as a division of the earth's surface), ground. *κατὰ γῆς*, underground. (*ge*-ography, *ge*-ology.)

γῆ-λόφος, *ὁ* (*γῆ*, *λόφος*, a crest), a hillock, height, mound.

γίγνομαι, *v. dep.* (*St.* *γεν-*, *cp.* *γένος*, *fut.* *γενήσομαι*, *pf.* *γέγονα* and *γεγέννημαι*, *aor.* *ἐγενόμην*; *Lat.* *gigno*), to be born, to come into being, to arise, to become, to be made, to take place. *οὐκ ἐγένετο τὰ λερά*, the omens were not favourable (did not come off).

γινώσκω, *v.a.* (*St.* *γινω-*, *Lat.* *(g)nosco*, *Eng.* *know*, *fut.* *γνώσομαι*, *pf.* *ἔγνωκα*, *aor.* 2 *ἔγνων*, *imper.* *γῶθι*), to observe, recognise, learn, understand, judge, decide. (*Gnostic.*)

γνώμη, *ἡ*, judgment, opinion, decision, disposition.

γόνυ, *γόνατος*, *τό*, (*Lat.* *genu*, *Eng.* *knee*), the knee.

γοῦν (a particle compounded of *γε* *οὖν*, at any rate, certainly, decidedly).

γράφω, *v.a.* (*St.* *γραφ-*, *fut.* *γράψω*), to write, to paint, to put in writing. (*auto-graph.*)

γυμνάζω, *v.a.* (*γυμνός*, *lit.* to make a person strip), to exercise, train. (*gymnastic.*)

γυμνής, *ἦτος*, *ὁ*, a light-armed soldier; i. 2. 3, note.

γυμνός, *ἡ*, *όν*, *adj.*, naked, bare; then lightly clad (wearing only the under garment, without the outer coat or shawl).

γυνή, *γυναικός*, *ἡ* (*A.S.* *cwen*; *Eng.* *quean* and *queen*), a woman, lady, wife. (*miso-gynist.*)

Δ.

Δακρύω, *v.a.* (*δάκρυ*, *Lat.* *lacruma*, earlier *dacruma*), to weep.

δαπανάω, *v.a.*, to spend.

δαραϊκός, *ὁ*, a Persian gold coin (*daric*). See note on i. i. 9.

δασμός, *ὁ* (*St.* *δα-*, *δαίω*, to divide), tribute, revenue.

δασύς, *εἰς*, *ὁ*, *adj.*, thick-grown, shaggy, thickly wooded.

δέ, *conj.* (connected with *δέ*, *δύο*), in the second place; *μὲν . . . δέ*, firstly . . . secondly; on the one hand . . . on the other; *or*, *in contrasts*, whereas . . . yet. As

a simple conjunction it may be translated by *and*, *but*, *now*.

δεῖ, *v. impers., c. acc.*, it is necessary; **δεῖ ταῦτα ποιεῖν**, one must do this; *with the dative*, it is the duty of; *with the genitive*, there is need of, there is a lack of, one wants. **δεῖδω**, *v. a. (perf. δέδουκα, δέδια)*, to fear.

δεῖλη, *ή, sc. ὥρα*, the afternoon.

δεινός, *ή, ὄν, adj. (δέος, fear)*, fearful, terrible; *then* extraordinary, strange; *also* clever, for cleverness can make men feared. *Phrases*: **δευὰ πάσχειν**, to be fearfully treated. **ἐν δεινοῖς**, in difficulties. **δεινὸς λέγειν**, a clever speaker, 'a terrible fellow to speak.'

δειπνέω, *v. n.*, to take the evening meal, to sup.

δειπνον, **τό**, the evening meal, taken about sunset. It was the chief meal of the day. The **ἀριστον** and the **δειπνον** correspond respectively to the *djéjeuner* and the *dinner* of France and Italy.

δέκα, *adj. indecl., ten. (deca-logue.)*

δένδρον, **τό**, (*dat. pl. δένδρεσι*), a tree.

δεξιός, *ά, ὄν, adj. (St. δεκ-, cp. Lat. dexter, index, and the Greek δεικνυμι)*, on the right hand (the pointing hand); *and*,—as omens which appeared on the right hand were deemed favourable,—*lucky*, propitious, of good omen. **ή δεξιά**, *sc. χεῖρ*, the right hand. **τὸ δεξιὸν**, *sc. κέρας*, 'the right wing.' Hence

δεξιά, *ή*, a pledge, compact, agreement. Compare our phrase, 'Give me your hand upon it,' and the Latin *dextram mittere*.

δέρμα, **αὐτος**, **τό**, (**δέρω**, to flay), skin, hide, leather.

δεσπότης, **ου**, **ὁ** (*cp. Lat. potior, potis, possum*), a master as opposed to a slave, an absolute ruler, an owner. (*despot.*)

δεῦρο, *adv.*, hither, *also* used as an imperative for 'come hither.'

δεύτερος, **α, ov, adj.**, second. (*Deutero-nomy.*)

δέχομαι, *v. dep., pf. δέδεγμαi, aor. I ἐδέξαμην*, to receive, accept, entertain; *of an army*, to hold their ground before, to stand an attack.

δέω, *v. n.*, to fail of (*with infin.*).

δέομαι, *mid. (fut. δεήσομαι, aor. ἐδεήθην)*; *with gen. of thing*, to feel one's want of, to need, require; *with gen. of person*, to beg, request.

δή, a particle which gives greater preciseness to the words which it follows, especially to words of time and place. **ἐνταῦθα δή**, just at this point. It also serves to connect clauses, where the latter is the natural sequence of the former, and may then be translated *so*. With the imperative it adds force to the command: **ἀγε δὴ**, come now!

δηλός, *η, ov, adj.*, visible, open, plain, evident. It is used with the participle for its complement, and may best be translated by a separate clause, or by an adverb, *e.g.* **δηλός ἦν ὁ Κύρος σπεύδων**, it was evident that Cyrus was hastening, or Cyrus was evidently hastening. *Syntax*, § 59.

δηλώω, **ωσω**, *v. a.*, to show, make plain, declare.

διὰ, *prep. (connected with δις as between with twain, two)*, through.

With gen., through, of place or time; by way of, of manner; by means of, of instrument.

With acc., through, on account of.

Phrases: **διὰ φίλλας λέγειν τινί**, to be by way of friendship with a man, to be on friendly terms with him. **διὰ ταχέων**, with speed.

διαβαίνω, *v. a.*, to pass through, wade through, cross.

διαβάλλω, to traduce, slander, accuse falsely. Lat. *diabolus*, our devil.

διάβασις, **εως**, *ή*, a ford, passage.

διαβατός, **α, ov, adj. (διαβαίνω)**, that has to be crossed.

διαβατός, *ή, ὄν, adj.*, that can be crossed, passable.

εἶμι, *v. subst.* (St. *és-*, Lat. *(e)sum*, Eng. *is*), *imp.* *ἦν*, *ἦσθα*, to be, exist; *partic. ὄν*, *όντος*. *Phrases*: τῷ ὄντι, in reality. τὰ ὄντα, the actual state of things. ἔστιν of (there are those who, Lat. *sunt qui*), some. ἔστιν ὅτε or ἔσθ' ὅτε, sometimes. ἔστι, it is possible.

εἶμι, *v.* (St. *l-*, Lat. *ire*), *imp.* *ἔει*, to go, march. The present is used in a future sense.

εἴπερ, *conj.* (strengthened form of *εἰ*), if at least, if so be that.

εἴπον, *v.*, *aor.* 2 (St. *Fer-*, Lat. *voc-o*), used as aorist for λέγω or φημί, to say; with *infin.*, to command.

εἰρήνη, *f.*, peace.

εἰς, *prep.*, with *accus.*, to, into, against, for, of destination, with a view to, with regard to. *Phrases*: εἰς νύκτα, towards night-fall. εἰς χίλιον, about a thousand. εἰς δύναμιν, to the best of one's power.

εἰς, *μία*, *ἓν*, *adj.*, one.

εἰσ-άγω, *v.a.*, to bring in, introduce.

εἰσ-βάλλω, *v.a.*, to throw in; *abs.* (*sc.* *στρατιάν*), to invade, enter; of rivers, to empty itself, to run into.

εἰσ-βολή, *f.*, a pass, entrance, an invasion.

εἰσ-εμ, *v.* (*εἶμι*), to enter; of thoughts, to come into one's mind.

εἰσ-ελαίνω, *v.a.*, to march, ride into.

εἰσ-έρχομαι, *v. dep.*, to come in, enter.

εἰσομαι, *fut.* of οἶδα, *g.v.*

εἰσ-πηδάω, *v.n.*, to jump into.

εἰσ-πίπτω, *v.n.*, to break into, rush into.

εἴσω, *adv.*, within. It is used with the *gen.* like a preposition, *Syntax*, § 25.

εἶτα, *adv.*, then, next, thereupon.

ἐκ, before a vowel *ἐξ*; *prep.* with *gen.*, out of, from, from among.

Phrases: ἐξ ἀριστερᾶς, on the left.

ἐκ τούτου, after this, upon this.

ἐξ ἀπροσδοκήτου, unexpectedly.

ἐξ ἴσου, equally, fairly. *In composition*, away, out, outright.

ἐκαστος, *η, ον, adj.*, each.

ἐκάστοτε, *adv.*, on each occasion.

ἐκατέρωθεν, *adv.*, from each side.

ἐκατέρωσε, *adv.*, to each side, each way, of two.

ἐκατόν, *indecl. adj.*, a hundred. (*hecatomb.*)

ἐκ-βάλλω, *v.a.*, to throw out, empty out, discharge, eject.

ἐκ-δέρω, *v.a.* (G. *zehren*, E. *tear*), *aor.* *ἐξέδεира*, to flay, strip off the skin.

ἐκεῖ, *adv.*, there, yonder.

ἐκεῖνος, *η, ον, demonstrative adjective*, that, yonder; used also as a pronoun, he, she, it. ἐπ' ἐκεῖνα, beyond, on the other side (*c. gen.*).

ἐκ-καλύπτω, *v.a.*, to unveil, uncover, *cp.* i. 2. 16, note.

ἐκκλησία, *ἡ* (*ἐκκαλέω*), an assembly of citizens, used also for the assembly of citizen soldiers. See i. 3. 2, note. (*ecclesiastic.*)

ἐκ-κλίνω, *v.n.*, to turn aside; of an army, to waver, take to flight. (*de-cline.*)

ἐκ-κομίζω, *v.a.*, to bring out, get out.

ἐκ-κόπτω, *v.a.*, to cut down, fell.

ἐκ-κυμαίνω, *v.a.*, to wave out of the straight line, surge forward; applied to an army charging, to get out of line.

ἐκ-λέγω, *v.a.*, to pick out. (*eclectic.*)

ἐκ-λείπω, *v.a.*, to leave, abandon, *οἰκίας*; *intr.*, to melt, disappear. (*eclipse.*)

ἐκ-πίνω, *v.a.*, to drink off, quaff, drain.

ἐκ-πίπτω, *v.n.*, used as a passive of ἐκβάλλω, to be driven out, banished; also of ἐκκόπτω, of trees, to be felled.

ἐκ-πλέω, *v.n.*, to sail out of harbour, to sail away.

ἐκ-πλήττω, *v.a.*, to strike, especially to strike with fear, panic, to drive out of one's senses.

ἐκποδών, *adv.*, out of the way.

ἐκ-φέρω, *v.a.*, to carry out, bring forward, relate.

ἐκ-φεύγω, *v.a.*, to escape, get away.

δοκέω, v.a. (*fut.* δόξω, *pf. pass.* δέδογμαι), to think, resolve; *most used, however, in an intransitive sense*, to appear, seem good to, be resolved. ἔδοξε τοῖς στρατιώταις, the soldiers resolved. τὰ δόξαντα, the resolutions that were adopted. Hence

δόξα, ἡ, opinion, reputation, glory. (*ortho-doxo.*)

δορκάς, ἄδος, ἡ (δέρκομαι, to see clearly = the bright-eyed), the gazelle.

δορπιστός, ὁ, supper-time.

δόρυ, ατος, τό, a spear.

δοῦλος, ὁ, a slave, vassal.

δουπέω, v.n., to make a clashing noise, rattle, as by beating spears against metal shields.

δοῦπος, ὁ, noise, clatter.

δραμεῖν, aor. 2 inf., used for τρέχω, to run.

δρεπανηφόρος, ον, adj., scythe-bearing. See i. 7, 9, note.

δρέπανον, τό, a scythe, sickle.

δρόμος, ὁ (δραμεῖν), running. δρόμω, of infantry, at the double, of cavalry, at the gallop. (hippo-drome.)

δύναμις, v. dep. (*fut.* δύνησομαι, *aor.* ἠδυνήθημι), to be able, powerful, influential. Oftenest with the infinitive, but also absolutely, or with an accusative of extent. τοῖς πλείστοις δυναμένοις, to those who had the most influence. Also, to be equivalent to, be worth, ὁ σίγλος δύναται ἑπτα ὀβολούς.

δύναμις, εως, ἡ, strength, power, influence, military force. (*dynamics.*)

δυναστής, ὁ, a potentate, ruler. (*dynasty.*)

δυνατός, ἡ, ὄν, adj., strong, powerful, capable, possible.

δύο, adj., two.

δύω and δύνω, v.a. and v.n., to enter, sink, set (*of the sun*), also *middle* in the neuter sense.

δυσ-πόρευτος, ον, adj., hard to travel along, hardly passable.

δύσπορος, ον, adj., hard to pass.

δώδεκα, adj. indecl., twelve.

δώρον, τό, a gift, present, bribe.

Ε.

ἐάν, ἤν, conj. (ἐἰ ἂν), if, if ever, with the subjunctive only. Syntax 53 b, 39 b.

ἐαυτοῦ, ἡς, οὔ, contr. αὐτοῦ (ἐο αὐτοῦ), reflexive pronoun of the third person, of himself, herself, itself.

ἐάω, v.a., fut. ἐάσω, *imp.* ἐών, *aor.* ἐάσα), to allow, permit, let be; with the negative, οὐκ ἐάω, to hinder, forbid.

ἐγγίγνομαι, v. dep., to arise in.

ἐγγύθεν, adv. (ἐγγύς), from near, near.

ἐγγύς, adv. (*comp.* ἐγγυτέρω and ἐγγύτερον; *sup.* ἐγγυράτω, ἐγγύτατα), near; with numerals, nearly.

ἐγ-κλειστός, adj., set on, prompted. **ἐγκεφαλός, ὁ**, the cabbage, or heart of the terminal bud of the palm-tree. See ii. 3, 16, note.

ἐγκρατής, ἐς, adj., master of, in possession of.

ἐγώ, ἐμοῦ, pron. (G. *Ich*, O.E. *Ik*), I. ἐγῶγε, I myself, I for my part.

ἐθελοντής, οὔ, ὁ, a volunteer; used sometimes as an adjective, τοὺς ἐθελοντὰς φίλους, self-attached friends.

ἐθέλω, v. (*fut.* ἐθελήσω), to be willing, consent.

ἔθνος, εος, τό, a tribe, nation. (*heathen, ethno-logy.*)

εἰ, conj., if. See Syntax, § 53. εἴτε . . . εἴτε, whether . . . or. εἰ τις, any one who. εἰ μὴ, unless.

εἶδον, v., aor. 2. (St. *Fid.*, Lat. *video*, G. *wissen*, Eng. *will*), *inf.* ἰδεῖν. Used as *aor.* of ὁράω, to see, *perf.* εἶδα *q.v.* εἶδῶ, εἶδὼς, εἰδέναί, see εἶδα.

εἰκάζω, v.a. (εἰκός), to liken, conjecture.

εἰκός, ὅτος, τό, (neut. partic., from *εἰκα*), that which is likely, reasonable, natural.

εἰκοσι, adj. (*Felco*σι, Lat. *viginti*), twenty.

εἰκότως, adv., naturally.

εἰμί, *v. subst.* (St. *ἐς*-, Lat. (*e*)*sum*, Eng. *is*), *imp.* ἦν, ἦσθα, to be, exist; *partic.* ὢν, ὄντος. *Phrases*: τῷ ὄντι, in reality. τὰ ὄντα, the actual state of things. ἔστιν οἱ (there are those who, Lat. *sunt qui*), some. ἔστιν ὅτε or ἔσθ' ὅτε, sometimes. ἔστι, it is possible.

εἶμι, *v.* (St. *ι*-, Lat. *ire*), *imp.* ἔφει, to go, march. The present is used in a future sense.

εἰπερ, *conj.* (strengthened form of *εἰ*), if at least, if so be that.

εἰπον, *v.*, *aor.* 2 (St. *Feπ*-, Lat. *vōc-o*), used as *aorist* for λέγω or φημί, to say; *with infn.*, to command.

εἰρήνη, *ή*, peace.

εἰς, *prep.*, *with ascus.*, to, into, against, for, of destination, with a view to, with regard to. *Phrases*: εἰς νύκτα, towards night-fall. εἰς χίλιους, about a thousand. εἰς δύναμιν, to the best of one's power.

εἰς, μία, *adv.*, one.

εἰσ-άγω, *v.a.*, to bring in, introduce.

εἰσ-βάλλω, *v.a.*, to throw in; *adv.* (*sc.* στρατιάν), to invade, enter; of rivers, to empty itself, to run into.

εἰσ-βολή, *ή*, a pass, entrance, an invasion.

εἰσ-εμῖ, *v.* (εἰμι), to enter; of thoughts, to come into one's mind.

εἰσ-ελαύνω, *v.a.*, to march, ride into.

εἰσ-έρχομαι, *v. dep.*, to come in, enter.

εἰσομαι, *fut.* of οἶδα, *q.v.*

εἰσ-πηδάω, *v.n.*, to jump into.

εἰσ-πίπτω, *v.n.*, to break into, rush into.

εἰσω, *adv.*, within. It is used with the *gen.* like a preposition, *Syntax*, § 25.

εἰτα, *adv.*, then, next, thereupon.

ἐκ, before a vowel *ἐξ*; *prep.* with *gen.*, out of, from, from among. *Phrases*: ἐξ ἀπιστεράς, on the left.

ἐκ τούτου, after this, upon this.

ἐξ ἀπροσδοκήτου, unexpectedly.

ἐξ ἴσου, equally, fairly. *In composition*, away, out, outright.

ἐκαστος, *η, on, adj.*, each.

ἐκάστοτε, *adv.*, on each occasion.

ἐκατέρωθεν, *adv.*, from each side.

ἐκατέρωσε, *adv.*, to each side, each way, of two.

ἐκατόν, *indecl. adj.*, a hundred. (*hecatomb.*)

ἐκ-βάλλω, *v.a.*, to throw out, empty out, discharge, eject.

ἐκ-δέρω, *v.a.* (G. *zehren*, E. *tear*), *aor.* ἐξέδειρα, to flay, strip off the skin.

ἐκεῖ, *adv.*, there, yonder.

ἐκεῖνος, *η, on, demonstrative adjective*, that, yonder; used also as a pronoun, he, she, it. ἐπ' ἐκεῖνα, beyond, on the other side (*c. gen.*).

ἐκ-καλύπτω, *v.a.*, to unveil, uncover, *cp. i.* 2. 16, note.

ἐκκλησία, *ή* (ἐκκαλέω), an assembly of citizens, used also for the assembly of citizen soldiers. See *i.* 3. 2, note. (*ecclesiastic.*)

ἐκ-κλίνω, *v.n.*, to turn aside; of an army, to waver, take to flight. (*de-cline.*)

ἐκ-κομίζω, *v.a.*, to bring out, get out.

ἐκ-κόπτω, *v.a.*, to cut down, fell.

ἐκ-κυμαίνω, *v.a.*, to wave out of the straight line, surge forward; applied to an army charging, to get out of line.

ἐκ-λέγω, *v.a.*, to pick out. (*electic.*)

ἐκ-λείπω, *v.a.*, to leave, abandon, *οκλίας*; *intr.*, to melt, disappear. (*eclipse.*)

ἐκ-πίνω, *v.a.*, to drink off, quaff, drain.

ἐκ-πίπτω, *v.n.*, used as a passive of ἐκβάλλω, to be driven out, banished; also of ἐκκόπτω, of trees, to be felled.

ἐκ-πλέω, *v.n.*, to sail out of harbour, to sail away.

ἐκ-πλήττω, *v.a.*, to strike, especially to strike with fear, panic, to drive out of one's senses.

ἐκποδών, *adv.*, out of the way.

ἐκ-φέρω, *v.a.*, to carry out, bring forward, relate.

ἐκ-φεύγω, *v.a.*, to escape, get away.

ἰκῶν, οὔσα, ὄν, *adj.*, willing; *with a verb it may be best translated, willingly, gladly.*
 ἐλάττων, ὄν, *adj.* (comp. of ἐλαχὺς = μικρός), smaller, less.
 ἐλαύνω, *v.a.* (St. ἐλα-, *fut.* ἐλῶ, *pf.* ἐλήλακα, *aor.* ἤλασα, *aor. pass.* ἤλασθην), to drive, drive out, banish; *abs. (sc. ἵππον or ἄρμα), to ride, drive. (elastic.)*
 ἐλάφειος, ὄν, belonging to deer. τὰ ἐλάφεια, *sc. κρέα*, venison.
 ἐλέγχω, *v.a.*, to convict, examine, put to proof.
 ἐλεῖν, *v.a.*, to cry ἐλεεῦ, the war-cry with which the charge began, to hurrah.
 ἐλευθερία, ἡ, freedom.
 ἐλεῖν, *aor. 2, infin. of ἐλεῦθω, used for ἐρχομαι, q.v.*
 Ἑλληνικῶς, *adv.*, in Greek.
 ἐλπίς, (ῥος, ἡ), hope, expectation.
 ἐμ-αυτοῦ, ἡς, *reflexive pronoun of the first person, of myself.*
 ἐμ-βαίνω, *v.n.*, step in, to embark, go on board a ship; *abs. or with eis and accus.*
 ἐμ-βάλλω, *v.a.*, to throw to, put before (χιλὸν), inflict (πληγὰς); *abs. (sc. στρατόν), to invade, with eis and accus.*
 ἐμός, ἡ, ὄν, *adj.*, my, mine.
 ἐμ-πειρως, *adv.*, with experience.
 ἐ. ἔχειν, to be personally acquainted with. (*empiric.*)
 ἐμ-πλήρημι, *v.a.*, to fill, satisfy.
 ἐμ-πίπτω, *v.n.*, to fall upon, *c. dat.*; to fall in with, *eis, c. accus.*
 ἐμ-πλεως, ὄν, *adj.*, full; *Synt.*, § 26 a.
 ἐμ-ποιέω, *v.a.*, to create in. θάρσος ἐμποιεῖν τινί, to inspire a man with courage. ἐμποιεῖν ὥς, to create a conviction that.
 ἐμπόριον, τό, a mart, commercial sea-port. (*emporium.*)
 ἐμ-προσθεν, *adv.*, in front; οἱ ἐμ-προσθεν, the van; *of time*, before.
 ἐμ-φανής, ἐς, *adj.* (φαίνω), open, visible.
 ἐν, *prep., c. dat.* (Lat. and Eng. *in*), in, between, among, on, at, during. ἐν ὁπλοῖς, under arms. ἐν ᾧ *sc. χρόνῳ*, whilst. ἐν τῷ ἐμφανεί, openly.

ἐν-άντιος, α, ὄν, *adj.*, facing, opposite, contrary.
 ἐνδεῖα, ἡ, want, poverty.
 ἐνδέκατος, ἡ, ὄν, *adj.*, eleventh.
 ἐν-δηλος, ἡ, ὄν, *adj.*, plain, evident; *used like δηλος, with participles, evidently.*
 ἐν-δύω, *v.a.*, to put on; *mid.*, to put on one's-self; *pf. act.*, to be clothed in.
 ἐνεδρεύω, *v.a.* (ἐνέδρα), to lay an ambush, lie in wait for.
 ἐν-εἰμι, *v.n.*, to be in, *abs. or with ἐν and dat.*
 ἐνεκα, ἐνεκεν, *prep. with gen.* (generally following its case), on account of, for the sake of.
 ἐνθα, *adv.*, there, where; *with verbs of motion*, thither, whither; *of time*, thereupon.
 ἐνθαδε, *adv.*, here, hither, there.
 ἐνθεν, *adv.*, whence, from which.
 ἐν-θυμέομαι, *v. dep.*, to notice, ponder over.
 ἐνιαυτός, ὁ, a year.
 ἐνιοι, α, α, *adj.* (ἐνι=ἐνεστω, α), some.
 ἐνίοτε, *adv.*, sometimes.
 ἐννέα, *adj. indecl.*, nine.
 ἐνενήκοντα, *adj. indecl.*, ninety.
 ἐν-νοέω, *v.a.*, to think of, reflect upon, consider, perceive.
 ἐν-οικέω, *v.n.*, to dwell in.
 ἐν-οράω, *v.a.*, to see in. πολλὰ ἐνορῶ, I see many things involved in it.
 ἐν-οχλέω, *v.*, to annoy, disturb (*c. dat.*).
 ἐνταῦθα, *adv.*, there, thereat, then, thereupon.
 ἐντείνω, *v.a.*, to stretch out at, to inflict. πληγὰς (Lat. *plagam intendere*).
 ἐν-τελής, ἐς, *adj.*, in full.
 ἐντερα, τὰ, bowels.
 ἐντεῦθεν, *adv.*, thence, from that time, from that cause.
 ἐν-τίθημι, *v.a.*, to put into, inspire; *mid.*, to put on board ship.
 ἐντιμος, ὄν, *adj.*, held in honour; *adv.* ἐντιμῶς.
 ἐντος, *adv.*, within; *also used as preposition with the genitive. Syntax*, § 25.
 ἐν-τυγχάνω, *v.*, to light upon, fall in with (*c. dat.*).

ἕξ, *adj. indecl.*, six.
ἐξ-αγγέλλω, *v. a.*, to send out a report of.
ἐξ-άγω, *v. a.*, to lead out. **ἐξήχθη** **διώκειν**, he was carried away, tempted, to pursue.
ἐξ-αίρω, *v. a.*, to take out, set apart, remove; *mil.*, to choose, select.
ἐξ-αίτω, *v. a.*, to demand, request the delivery of something; *mid.*, to beg off. *Lat. exoro.*
ἑξακισ-χίλιοι, *adj.*, six thousand.
ἑξακόσιοι, *adj.*, six hundred.
ἐξ-απατάω, *v. a.*, to utterly deceive, cheat.
ἐξ-ελαίνω, *v. a.*, to drive out; *intr.*, to ride out, march out.
ἐξ-έρχομαι, *v. dep.*, to come out, go out, to battle.
ἔστι, *v. impers.*, it is allowed, possible, *with dative of person and infin.*; **ἔξον**, *accus. abs.*, when it was in his power.
ἐξέτασις, *ews, ἡ*, a review, muster of troops.
ἑξήκοντα, *adj. indecl.*, sixty.
ἐξ-ικνέομαι, *v. dep.*, to reach, *with gen.* (*Syntax*, § 23), or *with els and accus.*
ἐξ-ίστημι, *v. a.*, in *aor. 2* **ἔξεστην**, *intr.*, to stand out of the way.
ἐξ-οπλιζομαι, *v. mid.*, to arm one's-self completely.
ἐξ-οπλισία, *ἡ*, a complete arming, so a muster under arms.
ἔξω, *adv.*, outside, without, beyond, *with gen.* See *Syntax*, § 25.
ἐπ-αγγέλλομαι, *v. mid.*, to promise.
ἐπ-αινέω, *v. a.*, to praise, commend.
ἐπ-εγγελάω, *v.*, to mock at, ridicule, spite, insult (*c. dat.*).
ἐπεί, *conj.*, when, after that (*Lat. postquam*), since; *Syntax*, § 52.
ἐπειδάν (**ἐπειδή** *adv.*), *conj.*, after that, as soon as, whenever, *used only with the subjunctive.*
ἐπειδή, *conj.*, since, when once, forasmuch as; *Syntax*, § 52.
ἐπ-εμμ, *v.*, to be upon, over. **γέφυρα** **ἔπην**, there was a bridge over it.
ἐπείπερ, *conj.*, since, inasmuch as.
ἔπειτα, *adv.*, further, then, next,

secondly. **ὁ** **ἔπειτα** **χρόνος**, the subsequent, or the future, time.
ἐπήκοος, *ον, adj.*, within hearing. *els ἐπήκοον*, to hearing distance.
ἐπὶν, *conj.* (**ἐπεὶ** *adv.*), whenever (*with subjunctive*).
ἐπὶ, *prep.*, upon.

With gen., upon, on the borders of; *with verbs of motion*, towards, in the direction of; *of time*, at, in the time of; *with numerals*, in military tactics, so many deep, **ἐπὶ τεττάρων**, in fours, four deep; **ἐπὶ κέρως**, in column (really in the direction of the wing).

With dat., upon, close to, immediately after, over, *of command*, or depending upon, in the power of; with a view to, on condition of. **ἐπὶ τούτοις**, on the top of this, in consequence of this.

With accus., upon, towards, over, *of distance*, to or for, *of aim*.

In composition, upon, towards, against, over.

ἐπ-βουλεύω, *v.*, to plot against (*with dat.*).

ἐπιβουλὴ, *ἡ*, a plot, intrigue.

ἐπὶ-δείκνυμι, *v. a.*, to show off. **τὸ στρατεύμα**, to parade; *mid.*, to display, show off one's qualities.

ἐπὶ-διώκω, *v. a.*, to pursue after.

ἐπιθυμέω, *v.*, to set one's heart upon a thing, desire, covet (*with gen. or infin.*, or *accus. and infin.*).

ἐπιθυμία, *ἡ*, desire, longing.

ἐπὶ-κάμπτω, *v.*, to wheel (*of an army*).

ἐπὶ-κίνδυνος, *ον, adj.*, dangerous (*c. dat.*).

ἐπὶ-κρύπτω, *v. a.*, to conceal; *mid.*, to keep secret.

ἐπὶ-λέγω, *v. a.*, to say in addition, to add. (*epilogue*).

ἐπὶ-λείπω, *v. n.*, to run out, fail, *of supplies* (sometimes with *accus. of person*); *v. a.*, to leave behind; *mid.*, to let one's-self be left behind.

ἐπιμέλεια, *ἡ*, care, attention. **τινός**, *for or to a thing*.

ἐπιμελόμαι, *v. dep.*, to care for, take care of.

ἐπὶ-νοέω, *v.*, to devise.

ἐπιορκέω, *v.*, to perjure one's-self, swear falsely. *θεούς*, by the gods.
ἐπιορκία, *η*, perjury.
ἐπιορκος, *ον*, *adj.*, perjured.
ἐπι-πίπτω, *v.n.*, to fall upon (*with dat.*).
ἐπί-πονός, *ον*, *adj.*, toilsome, laborious.
ἐπίρ-ρυτος, *ον*, *adj.*, watered.
ἐπι-σιτίζομαι, *v. dep.*, to procure provisions, forage.
ἐπισιτισμός, *ος*, foraging, provisions.
ἐπι-σκοπέω, *v.a.*, to overlook, inspect. (*episcopal.*)
ἐπίσταμαι, *v. dep.*, to know; *with infin.*, to know how.
ἐπίστασις, *ως*, *η*, a halt.
ἐπιστάτης, *v.*, to be *ἐπιστάτης*, or commander-in-chief.
ἐπιστήμων, *ον*, *adj.*, skilled in (*with gen.*).
ἐπιστολή, *η*, commission, letter. (*epistle.*)
ἐπιστρατεία, *η*, a march against some one, (*c. gen.*) an attack.
ἐπι-στρατεύω, *v.*, to march against, make war upon (*with dat.*).
ἐπι-σφάττω, *v.a.*, to slay on the top of another.
ἐπι-τάττω, *v.*, to order, dictate to, commission.
ἐπιτήδειος, *ον*, *adj.*, fit, proper, deserving. *ὁ ἐπιτήδειος*, a friend.
τὰ ἐπιτήδεια, provisions.
ἐπι-τίθημι, *v.a.*, to lay upon (*with dat.*); *mid.*, to set upon, attack. (*epithet.*)
ἐπι-τρέπω, *v.a.*, to put in a man's hands, give over, leave to a man's discretion. (*Accus.* of thing, *dat.* of person.)
ἐπι-τυγχάνω, *v.*, to light upon (*c. dat.*).
ἐπι-φαίνομαι, *v. mid.*, to appear; *aor.* 2 *ἐπεφάνην*. (*epiphany.*)
ἐπι-φέρομαι, *v. mid.*, to rush upon.
ἐπί-χαρις, *ι*, *adj.*, agreeable. *τὸ ἐπίχαρι*, charm of manner.
ἐπιχειρῶ, *v.a.*, to undertake, attempt.
ἐπι-χωρέω, *v.n.*, to advance.
ἐπομαι, *v. dep.* (*St. σεν*, *L. sequor*, *aor.* *ἐσπόμην*, *imp.* *εἰπόμην*), to follow, pursue.

ἑπτα, *adj. indecl.* (*Lat. septem*, *G. sieben*, *E. seven*), seven.
ἑπτακαίδεκα, *adj. indecl.*, seventeen.
ἐργάζομαι, *v. dep.*, *imp.* *ἐργαζόμεν*, to work. *οἱ ἐργαζόμενοι*, labourers (*esp. of field-labour*).
ἔργον, *τό*, (*St. Ferg.*, *G. werk*), work, deed, duty. It is opposed to *λόγος* as doing to talking, and, like our own word *action*, it is used of a military engagement. (*en-ergy.*)
ἐρημία, *η*, solitude. (*hermit.*)
ἐρημος, *ον*, *adj.*, deserted, solitary, unprotected; *with gen.*, without.
ἐρίζω, *v.a.* (*St. ἐριδ*, *cp. ἐρις*, strife), to strive, vie.
ἐρμηνεύς, *ώς*, *ος*, an interpreter.
ἐρομαι, *v. dep.*, to ask (a question).
ἐρρόμενος, *adv.*, spiritedly, vigorously.
ἔρμα, *ατος*, *τό*, defence, barrier.
ἐρμυνός, *η*, *όν*, *adj.*, naturally fortified, strong.
ἐρχομαι, *v. dep.* (some tenses supplied by stem *ἐλνθ*, viz., *fut.* *ἐλεύσομαι*, *pf.* *ἐλήλυθα*, *aor.* *ἦλθον*, for *ἦλυθον*), to come, or go.
ἐρῶ, verb used as future of *φημι*, λέγω, I will say; *pf.* *εἶρηκα*.
ἔρως, *ωτος*, *ος*, love, desire. (*erotic.*)
ἐρωτάω, *v.a.*, to ask, question.
ἔσθ' ὅτε; see *εἰμί*.
ἐσθίω, *v.a.* (*St. ἐδ*, *fut.* *ἐδομαι*, *Lat. edo*, *G. essen*), to eat. The *aor.* is supplied by *St. φάγ*, *ἐφαγον*.
ἔσπε, *conj.*, until.
ἔσχατος, *η*, *ον*, *adj.*, last, furthest, extreme.
ἐσχάτως, *adv.*, in the last degree.
ἐσωθεν, *adv.*, from within.
ἕτερος, *α*, *ον*, *adj.*, one of two, generally = *Lat. alter*, the other, sometimes, another. *Plur.*, 2 second set of.
ἔτι, *adv.*, still, further.
ἐτοίμος, *η*, *ον*, *adj.*, ready, at one's disposal.
ἔτος, *εος*, *τό*, (*Feros*, *cp. Lat. vetus*), a year.
εὖ, *adv.*, well, prosperously.
εὐδαιμονία, *η*, good fortune, prosperity.

εὐδαίμων, *v.a.*, to deem or call happy, congratulate (cp. Fr. *féliciter*).

εὐδαίμων, *ov, adj.*, lucky, fortunate, prosperous, rich.

εὐαδής, *es, adj.*, good-looking, handsome.

εὐέλπης, *i, gen. υῖος*, hopeful, confident.

εὐεργασία, *ῆ, a kindness, a good action.*

εὐεργέτης, *ov, ὁ*, a benefactor.

εὐήθεια, *ῆ, simplicity, folly.*

εὐήθης, *es, adj.* (*ῆθος*, whence our *ethics*), simple, and hence foolish, (cp. our *simpleton* and *silly*).

εὐθέως, *adv.*, immediately.

εὐθύμενον, *adv.*, straight on, direct.

εὐμεταχείριστος, *ov, adj.*, that can be easily managed.

εὐνοία, *ῆ, good-will, friendliness, τινός, for a person.*

εὐνοϊκῶς, *adv.*, kindly.

εὐνοῦς, *ovv, adj.*, well-intentioned, kindly, friendly.

εὐοπλος, *ov, adj.*, well-armed.

εὐπετῶς, *adv.* (*εὐπετής*, from *εὐ* and *πίπτω*, to fall), lightly, easily.

εὐπορος, *ov, adj.*, easy to travel upon.

εὐπρακτος, *ov, adj.*, easy to accomplish.

εὕρημα, *ατος, τό*, a windfall, god-send, (as we say, a 'great find').

εὕρισκα, *v.a.* (St. *εὕρ- fut. εὕρήσω*, *pf. εὕρηκα, aor. εὕρον*), to find; *mid.*, to earn, win.

εὕρος, *εος, τό*, breadth.

εὕτακτος, *ov, adj.*, in good order, orderly, well-disciplined.

εὕταξία, *ῆ, good order, good discipline.*

εὕτολμος, *ov, adj.*, brave, bold.

εὕτυχῶ, *v.n.*, to be lucky, fortunate.

εὕχη, *ῆ, a prayer, wish, vow.*

εὕχομαι, *v. dep.*, to vow, pray, desire.

εὕωδης, *es, adj.* (*ὀζω*), fragrant, sweet.

εὐώνυμος, *ov, adj.*, left. *τὸ εὐώνυμον κέρας*, the left wing. The word is an instance of what is called euphemism. The left hand was

the side for all evil omens, and hence the bad meaning attaching to the Lat. *laevus* and *sinister*, the latter of which we also have adopted. To avoid using this word of ill-omen, the left was called 'that of the lucky name,' just as the Furies were called *Eὐμένιδες*, 'the kindly goddesses.'

ἑφῆδρος, *ὁ*, the odd man in a wrestling match. If the number of combatants was uneven, the odd man that was left remained till the end of the contest, and then, himself fresh, contested the victory with the final victor of the pairs. *E.g.*, if there were seven combatants, there would be three pairs and an *ἑφῆδρος*. After the first ties there will be three victors. Two of these contend, and the victor contends with the third, and whichever of these proves superior wrestles with the *ἑφῆδρος*. The word may be translated, *a dangerous opponent*.

ἑφ-ίπομαι, *v. dep.*, to follow after, pursue.

ἑφ-ίστημι, *v.a.*, to set over, to make to halt, to pull up (a horse); *mid.* and *pf.* and *aor. 2 act.*, to be set over or upon, to halt.

ἑφ-οδος, *ῆ*, approach, advance.

ἑφοροι, *οί*, a committee of five officers, who practically were supreme in the government of Sparta.

ἐχθρά, *ῆ*, enmity, hostility.

ἐχθρός, *ᾶ, ὅν, adj.*, hostile, hateful.

ἐχυρός, *ᾶ, ὅν, adj.* (*ἐχω*), strong.

ἐχω, *v.a.* (St. *σεχ-*, *imp. εἶχον*, *fut. ἔξω* and *σχήσω*, *pf. ἔσχηκα*, *aor. ἔσχον*), to hold, have, contain,

have in one's power, hold back, restrain. *Intrans.*, to be in a certain state, which is indicated

by an adverb, *e.g.* *καλῶς ἔχειν*, to be going on well, *ἐμπέλως ἔχειν*, to be well-informed about;

mid., to cling on to; so *ἐχόμενος*, *c. gen.* next to.

ἐψητός, *ῆ, ὅν, adj.*, cooked, sodden.

ἔψω, *v.a.*, to cook, seethe.

ἔως, *ή, gen.* ἔω, dawn, morning.
 ἔως, *conj.*, whilst, until. See *Synt.*
 § 52 c.

Z.

ζᾶω, *v.a., imp.* ζῆν, to live.
 ζεύγνυμι, *v.a.* (St. ζυγ-, Lat. *jugum*,
 G. *joch*, E. *yoke*), to yoke, fasten
 together. ζ. γέφυραν, to throw a
 bridge across.
 ζηλωτός, *ή, όν*, enviable.
 ζητέω, *v.a.*, to seek, ask for.
 ζώνη, *ή*, a girdle. See i. 4. 9, note.
 (Torrid Zone.)

H.

ή, *conj.*, or, or else. After com-
 paratives, than.
 ή, *adv.*, certainly, truly. ή μήν,
 surely, *esp.* with the infin. after
 verbs of swearing or promising.
 ήγεμών, όνος, ό, a guide, leader.
 (hegemony.)
 ήγίομαι, *v. dep.*, to lead, guide, to
 take the lead, to think, deem.
 οι ήγούμενοι, the vanguard.
 ήδαιν; see οἶδα.
 ήδως, *adv.*; *comp.* ήδιον, *sup.*
 ήδιστα, pleasantly, gladly.
 ήδη, *adv.*, already, at once; with
 comparatives, even.
 ήδομαι, *v. dep.* (άδ-, see ήδύς), to
 rejoice, take pleasure.
 ήδονή, ή, pleasure, delight.
 ήδύς, εια, ύ, (R. άδ-, for σFαδ-, L.
suadeo, suavis, for *suad-vis*), sweet
 to the taste, agreeable, pleasant.
 ήκιστα, *adv.*, in the least degree,
 and so, like the Lat. *minime*, not
 at all, by no means.
 ήκω, *v.a.*, to arrive, be come. The
impf. ήκον is used almost as an
 aorist, I came. αύτίκα ήξω, I will
 be back presently.
 ήλεκτρον, τό, electrum—a mixture
 of four-fifths gold and one-fifth
 silver.
 ήλβατος, *ον, adj.*, steep.
 ήλθιος, *ον, adj.*, foolish, stupid,
 silly.
 ήλικία, ή, age, *esp.* the age of first
 manhood, prime of life.

ήλικιώτης, *ον, ό*, one of the same
 age, contemporary.
 ήλιος, ό, the sun. (*helio-type.*)
 ήμελημένως, *adv.* of ήμελημένος, *phi.*
part. pass. of άμελέω, carelessly,
 neglectedly.
 ήμέρα, ή, a day. (*eph-emeral.*)
 ήμέτερος, *α, ον, adj.*, our.
 ήμι-βρωτος, *ον, adj.*, half-eaten.
 ήμι-δαρεικόν, τό, a half daric. See
 δαρεικός.
 ήμι-δεής, *ες, adj.*, with the half
 wanting.
 ήμισυς, εια, *v, adj.*, half; *Syntax*,
 5 c.
 ήμι-οβόλιον, τό, a half-obol (about
 3d.).
 ήμισχόμην; see άντέχω.
 ήν, = έάν, *q.v.*
 ήνίκα, *conj.*, when.
 ήνιλοχος, ό (ήνία, reins), a charioteer,
 driver.
 ήνπερ, *conj.*, a strengthened form
 of ήν.
 ήπερ, *dat. fem.* of όπερ, *as.*
 ήσυχή, *adv.*, quietly.
 ήσυχία, ή, rest, quiet. ήσυχίαν
 άγειν, to be at peace.
 ήττάομαι, or ήσάομαι, *v. dep.*, to
 be weaker, to be worsted, beaten,
 to be inferior to, *c. gen.*
 ήττον, or ήσσον, *comparative adv.*,
 less.

Θ.

θάλαττα, or θάλασσα, ή, the sea.
 θάνατος, ό, (St. θαν-, see θνήσκω),
 death. επί θανάτῳ, as condemn-
 ing him to death.
 θανατώ, *v.a.*, to put to death,
 condemn to death.
 θαρράλως, *adv.*, boldly, confidently.
 θαρρέω, *v.π.*, to be bold, confident,
 of good heart.
 θαρσύνω, *v.a.*, to encourage, cheer.
 θάπτον, *adv. comp.* of ταχέως, more
 quickly, sooner.
 θαυμάζω, *v.π.*, to wonder, be sur-
 prised; *v.a.*, to wonder at, admire.
 θ. τί τινος, to wonder at a thing
 in a man.
 θαυμάσιος, *α, ον, adj.*, wonderful,
 admirable.

θαυμαστός, ἡ, ὄν, *adj.*, strange, wonderful.

θεάομαι, *v. dep.*, to gaze upon, to witness with one's own eyes. (*theatre.*)

θεός, α, ὄν, *adj.*, divine, divinely ordered, providential.

θέλω, *v.* (cp. ἐθέλω), to be willing, wish, consent.

θεός, ὁ and ἡ, a god or goddess. σὺν τοῖς θεοῖς, God helping me. τὰ τῶν θεῶν, sacrifices, religious ceremonies. (*theo-logy.*)

θεραπεύω, *v. a., lit.* to be servant to, so to pay court to, tend, foster. (*therapeutics.*)

θεράπων, οντος, ὁ, a free-born servant, attendant—like the squire to a knight in the middle ages.

θέω, *v. n.* (St. θυ-, fut. θεύσομαι), to run, to run in a race.

θεωρέω, *v. a.* (θεωρός, the representative of a city, at a festival), to look at, view, inspect. (*theory.*)

θηράω, *v. a.* (θήρα, θήρ), to hunt, chase.

θηρεύω, *v. a.*, to hunt, to lay a trap for.

θηρίον, τό, (*dim. of θήρ*), a beast of chase, a wild beast, game.

θνήσκω, *v. n.* (St. θαν-, θνα-, fut. θανοῦμαι, pf. τέθνηκα, aor. ἔθανον), to die, be slain, or put to death.

θόρυβος, ὁ, (cp. Lat. *turba*), disorder, tumult, uproar.

θρόνος, ὁ, a seat, a royal seat, throne.

θυγατήρ, ἡ, (G. *tochter*), a daughter.

θυμόομαι, *v. mid.*, to be angry with, *c. dat.*

θύρα, ἡ, a door, *esp.* the door of the king's palace, so the court or the headquarters of the king or his chief officers; cp. the 'Supreme Porte' for the Court of the Sultan of Turkey, and the Biblical expression, 'sitting in the gate.' ἐν ταῖς θύραις αὐτοῦ, at his very doors.

θύω, *v. a.*, to offer in sacrifice; *with dat.*, of the god, and *accus.*, of the offering; *mid.*, θύομαι, to have a sacrifice made; *esp.* to

sacrifice, in order to take the auspices, so to take the auspices; *with the infin.*, ii. 2. 3, λέγει, about going.

θώραξ, ἄκος, ὁ, a breastplate, or coat of armour. It covered the upper half of the body, back and front, to the waist.

θωρακίζομαι, *v., mid.*, to put on a breastplate. τεθωρακισμένοι, wearing coats of mail.

I.

ἰάομαι, *v. dep.*, to heal. τραῦμα, to dress a wound.

ιατρός, ὁ, a physician, surgeon.

ἰδεῖν; *see* εἶδον.

ἴδιος, α, ὄν, *adj.*, one's own, private, personal, peculiar. (*idiom.*)

ἰδιότης, ητος, ἡ, peculiarity.

ἰδιώτης, ου, ὁ, a layman, private person. The word, like our *layman*, is negative; in the army it implies a private, as opposed to an officer; in the state, a private citizen, as opposed to a magistrate. (*idiot.*)

ἰδρώω, *v. n.*, to sweat.

ἱερός, ὁ, ὄν, *adj.*, sacred, dedicated to the gods. So τὰ ἱερά, the sacrificial victims, the offerings.

ἔημι, *v. a.*, to set in motion, to start, send off, to let fly at, (τῇ ἀξίῳ, with his hatchet); *mid.*, to hasten, press forward.

ἱκανός, ἡ, ὄν, *adj.* (St. *lk.*, as in *κνέομαι*, *lit.* reaching its aim), sufficient, complete, competent, fit, capable.

ἄλῃ, ἡ, a squadron of horse, generally 64 in number, arranged four deep.

ἵνα, *conj.*, in order that; *Syntax*, § 50.

ἵππασία, ἡ, riding.

ἵππεύς, ὢς, ὁ, a horseman, horse-soldier; *in plur.*, cavalry.

ἵππικός, ἡ, ὄν, *adj.*, of horse or cavalry. ἵππικὴ δύναμις, a cavalry force.

ἵππόδρομος, ὁ, a circus, or course for horse-racing. (*hippodrome.*)

ἵππος, ὁ (L. *equus*), a horse; *in plur.*, cavalry, as we say, 'the horse.'

ἴσος, ἡ, ὄν, *adj.*, equal, fair, even, level. *ἐν ἴσῳ*, evenly, without breaking line.

ἵσσημι, *v.a.* (St. *στα-*, with *redupl.*, for *σίσσημι*, cp. Lat. *sto* and *sisto*, *fut.* *στήσω*, *pf.* *ἔστηκα*, *plur.* *ἐστήκειν*, *aor.* 1 *ἔστησα*, *aor.* 2 *ἔστην*). *In the pres., fut., and 1 aor. active*, to set up, bring to a stand, make to halt; *in perf. and aor. 2 active, and in mid.*, to stand, halt, keep one's ground, be placed. (*statical.*)

ἵστιον, τό, (*dim.* of *ἵστος*), a sail.

ἰσχυρός, ὁ, ὄν, *adj.*, strong.

ἰσχυρώς, *adv.*, very, exceedingly, violently.

ἰσχύς, ὅς, ἡ, strength, force.

ἴσως, *adv.*, fairly, perhaps, may be, I dare say.

ἰχθύς, ὅς, ὁ, a fish. (*ichthyology*).

ἰχθύν, τό, *diminutive of*

ἰχθός, ὅς, τό, a track, footstep.

ἰών, ὄντος, *partic. of εἶμι*, to go.

K.

καθ-ἕξομαι, *v. dep.* (St. [σ]εδ-, Lat. *seleo*, G. *sitzen*), to sit down, to sit still, to encamp.

καθ-εἶδω, *v.n.*, to go to sleep.

καθ-ἡδοναθῶ, *v.a.* (*ἡδύς*, *πάθος*), to spend on one's own enjoyment, squander.

καθ-ήκω, *v.n.*, to come down, reach down. *Impersonally, c. dat.*, it becomes a man, is his duty.

κάθ-ημαι, *v. dep.* (*ἡμαι*), to sit, halt, be encamped.

καθ-ίζω, *v.a.*, to seat, make to sit.

καθ-ίστημι, *v.a.*, to set, settle, appoint, establish; *mid. and pf. and aor. 2 act.*, to take one's stand, be established, settled. *κατασσησομένων ἐς τὸ δέον*, would set themselves right.

καθ-οράω, *v.a.*, to catch sight of.

καί, *conj.*, and, also, too, even.

καί . . . καί, or τε . . . καί, both

. . . and; not only . . . but;

καί . . . γε, yes . . . and.

καί-περ, a stronger form of *καί*, used with participles to show that they are to be taken in a concessive sense. *καίπερ εἰδότες*, even knowing, *i.e.* although they knew.

καιρός, ὁ, time, the right time, opportunity, occasion.

καίω, *v.a.*; *fut.* *καύσω*, *aor.* 1 *ἔκαη*, to burn. (*caustic.*)

κακό-νους, ὄν, *adj.*, evil-minded, malicious.

κακός, ὁ, ὄν, *adj.*, *comp.* *κακίων*, *sup.* *κάκιστος*, bad, wicked, mischievous, cowardly.

κακοῦργος, ὁ, an evil-doer.

κακῶς, *adv.*, ill, wickedly. *κακῶς ποιεῖν*, to do mischief to.

κάλαμος, ὁ, (Lat. *calamus*, *culmus*, G. *haln*, Prov. Eng. *haulm*), a stalk, reed.

καλέω, *v.a.*; *fut.* *καλέσω*, *pf.* *κέκληκα*, *aor. pass.* *ἐκλήθην*, to call, name, summon, invite.

κάλλιστος, *sup.* of *καλός*, *q.v.*

κάλλος, ὅς, τό, beauty.

καλλωπισμός, ὁ, adornment.

καλός, ὁ, ὄν, *adj.*, (G. *heil*), beautiful, fair, handsome, favourable, propitious (*e.g.* τὰ *λερά*), noble, honourable.

καλῶς, *adv.*, well, prosperously, nobly, honourably.

κάν = καί *ἐάν*, or καί *ἄν*.

κάνδυς, ὅς, ὁ, a caftan; i. 5. 8, note.

καπηλεῖον, τό (L. *caupona*), a shop, trading booth.

καπίθη, ἡ, a Persian dry measure, about 3½ pints.

καπνός, ὁ, smoke.

κάπρος, ὁ, (Lat. *aper*, G. *eber*), a boar.

καρδία, ἡ, (Lat. *cord-*, G. *herz*), the heart.

κάρπος, ὁ, (Lat. *carp-o*, G. *herbst*, Eng. *harvest*), fruit of the ground, or of trees.

κάρφη, ἡ (κάρφω, to dry), hay, straw.

κατά, *prep.*, down.

With gen., down from, down, over against, below.

With acc., over, along, down, over against; *often in or at*, as *κατὰ μέσον*, in the centre, *κατὰ τὰς θύρας*, at the doors; with a view to, for, *καθ' ὅρασιν*, on a foray; according to (Lat. *secundum*), *κατὰ κράτος*, also of manner, *κατὰ κέρας*, column-wise; and distributively, *κατ' ἑας*, in squadrons, *κατ' ἔθνη*, by tribes.

κατα-βαίνω, *v.n.*, to descend, dismount.

κατ-αγγέλλω, *v.a.*, to denounce.

κατα-γελῶ, *v.n., c. gen.*, to mock, rejoice over.

κατ-άγω, *v.a.*, to bring down, *esp.* to bring to land, and so to bring home, restore from exile; i. i. 7, note.

κατα-δανῶ, *v.a.*, to use up, exhaust.

κατα-δύω, *v.a.*, to sink.

κατα-θεάομαι, *v. dep.*, to look down upon, watch from above.

κατα-καίω, *v.a.*, to slay.

κατα-καίω, *v.a.*, to burn down, burn to ashes.

κατα-κηρύττω, *v.a.*, to order by herald.

κατα-κόπτω, *v.a.*, to cut down, kill.

κατα-κτείνω, *v.a.*, to slay, kill.

κατα-λαμβάνω, *v.a.*, to seize, occupy, catch, detect, overtake. (*catalepsy*.)

κατα-λέγω, *v.a.*, to count, enumerate. (*catalogue*.)

κατα-λείπω, *v.a.*, to leave behind.

κατα-λεύω, *v.a.*, to stone to death.

κατ-αλλάττω, *v.a.*, to reconcile.

κατα-λύω, *v.a.*, to loose; then to loose the horses, and so to halt; to put an end to.

κατα-μανθάνω, *v.a.*, to understand thoroughly, see into.

κατα-νοέω, *v.a.*, to notice, observe, remark.

κατ-αντιπέρασ, *adv.*, exactly opposite, *with gen.* *Synt.* § 25.

κατα-πέμπω, *v.a.*, to send down—to the sea, or from the capital.

κατα-πετρόω, *v.a.*, to stone to death.

κατα-πηδάω, *v.n.*, to leap down.

κατα-πράττω, *v.a.*, to achieve, effect, complete.

κατα-σκέπτομαι, *v. dep.*, to visit, inspect.

κατα-σκενάζω, *v.a.*, to work well, develop the resources of (*χώραν*). (*Fr. exploiter.*)

κατα-σκηνῶ, *v.n.*, to encamp, to take up one's quarters.

κατα-σπᾶω, *v.n.*, to drag down.

κατα-στρέφομαι, *v. mid.*, to subdue. (*catastrophe*.)

κατα-τείνω, *v.a.*, to strain every nerve, to persist.

κατα-τέμνω, *v.a.*, to cut along.

κατα-τίθημι, *v.a.*, to lay down; *mid.*, to deposit in a friend's keeping, so to secure for one's self.

κατα-φανής, *ἐς, adj.*, visible, in sight.

κατα-φεύγω, *v.a.*, to flee, escape, (to a refuge).

κατ-εργάζομαι, *v. dep.*, to accomplish, achieve.

κατ-έχω, *v.a.*, to hold down, restrain.

καῦμα, *ατος, τό*, heat.

κήχυρος, *ὁ*, millet, a kind of grain (*Holcus sorghum*).

κείμαι, *v. dep.*, (L. *quies*, Goth. *haims*=*κώμη*), used as a *perf. pass.* of *τίθημι*, to be laid, to lie.

κελεύω, *v.a.*, to order, command.

κενός, *ή, ὄν, adj.*, empty, without, vain, groundless. (*ceno-taph*.)

κεράννυμι, *v.a., fut. κερᾶσω, aor. ἐκέρασα*, to mix.

κέρας, *ως, τό*, the horn of an animal; then, like our 'bugle-horn,' a horn (*musical instrument*). From the comparison of an army drawn up for battle to a fighting bull, the wing of an army. Similarly the centre is called *μέτωπον*, the forehead. When the *φάλαγξ*, or battle-line, was turned into a marching line, the men faced about, so that one wing led, and thus *κατὰ κέρας ἵεναι* (to march down the wing) is to march in column. So *ἐπὶ κέρας*.

μέντοι, assuredly, however.
μένω, *v.n.*, to remain, wait, stay;
v.a., to await, expect.

μέρος, *eos*, τό, a part, share.
μεσημβρία, ἡ (= μεσημερία), mid-day, the south.

μέσος, *η, ον, adj.* (Lat. *medius*), middle, between, in the midst;
Syntax, § 5 *c.* τὸ μέσον, the centre of the φάλαγξ.

μεστός, ἡ, *ον, adj.*, full.

μετά, *prep.* (G. *mit*, E. *mid*), in the midst of.

With gen., with, together with, accompanying.

With accus., next to, following, after.

In composition, after, or it denotes change.

μετα-μέλει, *v. impers.*, *c. dat.* it repents one. ἐμοί, I am sorry, regret.

μεταξύ, *adv. and prep. with gen.*, between.

μετα-πεμπτός, *ον, adj.*, sent for, summoned.

μετα-πέμπομαι, *v. mid.*, to send for, send to fetch, *c. accus.*

μετέωρος, *ον, adj.*, raised aloft; *in* i. 5. 8, clear. (*meteoric*.)

μετρίως, *adv.*, fairly, moderately.

μέχρι, or μέχρις before a vowel, *adv. and prep. with gen.*, up to, as far as, until; *conj.*, until.

μή, not, a negative particle used in prohibitions, etc; see *Syntax*, §§ 62, 65.

μη-δέ, *conj.*, and not, not even.

μηδ-είς, μηδεμία, μηδέν, *adj.*, not one, none.

μηδέ-ποτε, *adv.*, never.

μηκ-έτι, *adv.*, no longer, no further.

μήκος, *eos*, τό, (μακρός), length.

μήν, verily, truly, esp. in asseverations, ἢ μήν.

μήν, μηνός, ὁ, (Lat. *mensis*), a month.

μηνύω, *v.a.*, to give information of.

μή-ποτε, *adv.*, never.

μήτε, *conj.*, nor, and not. μήτε . . . μήτε, neither . . . nor.

μήτηρ, μητρός, μητέρα, ἡ, a mother.

μηχανάομαι, *v. dep.* (μηχανή, L. *machina*), to contrive, manage. (*mechanical*.)

μικρός, ὁ, *ον, adj.*, little, small. (*micro-scope*.)

μνησκόμαι, *v. mid.*, *pf.* μέμνημαι, with present meaning, to remember, bring to mind, keep in mind, mention, *abs. or with gen.* (*mnemonics*.)

μισθο-δοσία, ἡ, hiring, the payment of mercenaries.

μισθο-δότης, ὁ, paymaster.

μισθός, ὁ, (G. *miethe*, E. *meed*), reward, pay, hire, price.

μισθο-φόρος, ὁ, a mercenary, hired soldier.

μισθώω, *v.a.*, to hire out; *mid.*, to take on hire; *pass.*, to hire one's-self out, take service as a mercenary.

μνᾶ, ἡ, a mina, the 60th part of a talent, and = 100 drachmae, a little under £4 sterling.

μνηστικαίω, *v.n.*, to bear a grudge for ill-conduct. οὐ μν., to give an amnesty.

μόνος, *η, ον, adj.* (μένω), alone, single. (*mono-logue*.)

μυριάς, ἄδος, ἡ, a myriad, a body of 10,000.

μύριοι, *adj.*, ten thousand.

N.

ναύ-αρχος, ὁ (ναῦς, ἀρχω), an admiral.

ναῦς, νῆς, ἡ, a ship.

ναυσί-πορος, *ον, adj.*, navigable.

ναυτικός, ἡ, *ον, adj.*, naval. τὸ ναυτικόν, the fleet. (*nautical*.)

νεανίσκος, ὁ, a young man, often with the notion of inexperience.

νέμω, *v.a.* (Goth. *nima*, G. *nehmen*), to distribute, allot (of lands);

mid., to pasture, graze. (*nomadic*.)

νέος, ὁ, *ον, adj.* (vefōs, Lat. *novus*), new, fresh, young. (*neo-logy*.)

νικάω, *v.a.*, to conquer; *v.n.*, to prevail, be victorious.

νίκη, ἡ, victory.

νόθος, *η, ον, adj.*, illegitimate. In Persia the sons of concubines were νόθοι; at Athens, the sons of an Athenian and a foreigner.

νομίζω, *v. a.*, to recognise as law, or custom, to deem, reckon, think; *pass.*, to be customary.

νόμος, *δ*, a law, custom, rule. (*Deutero-nomy.*)

νόος, *νοῦς*, *δ*, thought, attention, mind. *νοῦν προσέχειν*, to give attention to, devote one's-self. *ἐν νῷ ἔχειν*, to have in mind, purpose.

νῦν, *adv.*, now. *ὁ νῦν χρόνος*, the present time. *νῦν δὲ*, just now. *Also*, in the present case, as things actually are.

νύξ, *νυκτός*, *ἡ*, the night. *νυκτός*, by night. *τῆς νυκτός*, during the night. *μέσαι νύκτες*, midnight, the mid hours of night.

Ξ.

ξενικός, *ἡ*, *ὄν*, *adj.*, belonging to a *ξένος*, or guest friend, mercenary. *τὸ ξενικόν*, the body of mercenary troops.

ξένος, *δ*, a stranger, guest friend, a hired soldier, mercenary.

ξηραίνω, *v. a.*, to dry, wither.

ξηρός, *ᾧ*, *ὄν*, *adj.*, dry, withered. (*sece.*)

ξύλλεσθαι, *v. dep.*, to collect wood.

ξύλινος, *ἡ*, *ὄν*, *adj.*, wooden, of wood.

ξύλλ . . . *see συλλ* . . .

ξύλον, *τό*, wood, a beam of wood, firewood. In i. 10. 12, a pole.

συμ . . . *see συμ* . . .

εἰς, *prep.* For this and all its compounds, *see σύν*.

Ο.

ὁ, *ἡ*, *τό*, the definite article, the.

It was originally a demonstrative, and is still so used in *ὁ μὲν*, *ὁ δέ*. So i. 1. 3, *ὁ δὲ πείθεται*, and he believed it. When the two are used together, *ὁ μὲν* . . . *ὁ δέ* = the one . . . the other . . ., in the plural *some* . . . *others*. It is used in the neuter, with a genitive case, of that which belongs to, or concerns, a person, — *τὰ Κύρου*, the relations of Cyrus.

For its other uses, see *Syntax*, §§ 5-8.

ὀβολός, *δ*, an obol, an Athenian coin, the sixth part of a drachma, about 1½d.

ὀγδοήκοντα, *indecl. adj.*, eighty.

ὅδε, *ἡδε*, *τόδε*, *demonstr. adj.*, this, this by me. *ἡδε ἡμέρα*, the present day, to-day. As distinguished from *οὗτος*, it refers to what follows.

ὁδός, *ἡ*, a road, way, journey, march. (*meth.-od.*)

θεν, *adv.* (*δς*), whence, from which.

θεν-περ, *adv.*, stronger form of *θεν*, from which very place.

οἶδα, *v.*, *perf.*, with present meaning, from *St. Fid-* (see *εἶδον*); *plur.* *ἴδew*; *imp.* *ἴσθι*; *inf.* *εἰδέναι*, *pp.* *εἰδώς*, to know, be aware of.

Synt. 43 c.

οἰκαδε, *adv.* (*οἶκος*), homewards.

οἰκέτης, *δ*, a domestic, slave.

οἰκέω, *v. a.* and *n.*, to inhabit, dwell.

οἰκία, *ἡ*, a house, dwelling.

οἰκοδομέω, *v. a.*, to build.

οἶκοι, *adv.* (old locative from *οἶκος*, cp. *domi*), at home.

οἰκονομος, *δ*, a house-steward, manager. (*economist.*)

οἶκος, *δ* (*Φοῖκος*, *L. vicus*, *E. wick*), house, home.

οἰκτείρω, *v. a.*, to pity.

οἶνος, *δ* (*Φοῖνος*, *vinum*), wine.

οἴομαι, *contr.* *οἶμαι*, *v. dep.*, to think, believe.

οἷος, *α*, *ὄν*, *rel. adj.*, of which kind, of what kind,—correlative to *τοιοῦτος*. When this is omitted, it may be translated by *such* . . . *as*, but it must be remembered that *οἷος* itself means not *such*, but *as*; *with the infin.* (*Synt.*, § 49), suitable for. *ἡ γὰρ ὥρα οὗχ ἦν οἷα τὸ πεδῖον ἀρδεύειν*, for the season was not the proper one for irrigating the plain. *οἷος τε*, practicable, feasible, possible.

ὀϊστός, *δ*, an arrow.

οἴσω, *fut.* of *φέρω*, *g. v.*

οἴχομαι, *v. dep.*, to depart, go away.

The present is used (like *ἦκω*) in a perfect sense,—to be gone.

δκνέω, *v.*, to hesitate, shrink, fear,
with *inf.* or *μή*.

δκτακόσιοι, *adj.*, eight hundred.

δκτώ, *indecl. adj.*, eight.

δλεθρος, *ὁ* (δλλυμι), destruction,
ruin.

δλλγος, *η, ον, adj.*, little, small,
esp. in number; *in the plural*, few.
(*olig-*archy.)

δλκάς, *ἄδος, ἡ* (ελκω), a towing-ship,
merchant-ship, ship of burden.

δλος, *η, ον, adj.*, whole, the whole
of. (*holo-*caust.)

δμαλός, *ἡ, ὄν, adj.*, level, even.

δμαλώς, *adv.*, evenly, *i.e.* in un-
broken line.

δμνυμι, *v.a.* (St. *δμο-, fut. δμόσω*,
pf. δμώμοκα, aor. 1 δμοσα, to
swear, *or, with accus.*, to swear by.

δμοιος, *α, ον, adj.*, like, similar.
(*homoeo-*pathy.)

δμοίως, *adv.*, alike, equally.

δμολογέω, *v.a.* (δμός, λέγω), to say
the same thing, *so* to agree,
assent, confess, acknowledge.
(*homologous*.)

δμολογουμένως, *adv.*, confessedly.

δμοτραπέζος, *ον, adj.*, a messmate,
table-companion.

δμως, *conj.*, nevertheless, yet, still,
notwithstanding.

δνομα, *ατος, τό*, a name, reputation.
(*onomato-*poeia.)

δνος, *ὁ*, (1) an ass. (2) the upper
stone in a corn-mill, *cp. ἀλέτης*.

δξος, *εος, τό*, sour wine, vinegar.

δπη, *adv.*, by whatever way,
wherever, as.

δπισθεν, *adv.*, from behind, behind.

δπισθο-φυλακέω, *v.a.*, to form the
rear-guard, bring up the rear.

δπλίξω, *v.a.*, to arm, equip; *mid.*
to don one's armour. *ὠπλισμένος*,
in full armour.

δπλισις, *εως, ἡ*, arming, means of
arming, armour.

δπλίτης, *ὁ*, a hoplite, heavy-armed
foot-soldier. See i. 2. 3, note.

δπλιτικός, *ἡ, ὄν, adj.*, belonging
to, *or* consisting of, hoplites. *τὸ*
δπλιτικόν, the heavy-armed troops.

δπλομαχία, *ἡ*, the art of war, tac-
tics of a heavy-armed force.

δπλον, *τό, gen. in plur. τὰ δπλα*,
arms, armour, the weapons of
the heavy-armed soldier. See i.
2. 3, note. (*pan-*oply.)

δποι, *adv.*, whither, to what place.

δποιος, *α, ον, adj.*, of what kind,
used as a relative, and as depen-
dent interrogative.

δπόσος, *η, ον, adj.*, how great.

δποτε, *conj.*, whenever, when.

δπου, *adv.*, where, wherever, when.

δπτός, *ἡ, ὄν, adj.*, baked.

δπως, *adv.*, how, in what way.
ἐσθ' ὅπως, there are ways in which,
it is possible that; *conj.* in order
that; *Syntax*, § 50.

δράω, *v.a.* (used in *pres. imperf.*
ἐώρων, pf. ἐώρακα; fut., from
St. *δπ-, ὄψομαι, pf. pass. ὤμμαι*,
aor. 1 ὤφθην, aor. 2, from St. *ιδ-*,
see *εἶδον*), to see, perceive, look
to. *στυγνὸς ὄραν*, gloomy to look
at.

δργή, *ἡ*, passion, anger.

δργίζομαι, *v. dep.*, to be angry, get
angry.

δργυιά, *ἡ*, a fathom, about six feet,
the distance that a man can
stretch (*ὀρέγω*), from finger-tip to
finger-tip.

δρθιος, *α, ον, adj.*, steep.

δρθός, *ἡ, ὄν, straight, upright, erect.*
See ii. 5. 23, note. (*ortho-*dox.)

δρθρος, *ὁ*, the dawn, morning.

δρθώς, *adv.*, rightly, truly.

δρκος, *ὁ*, an oath, pledge, league.

δρμάω, *v.a.*, to start, set in motion;
v.n., to set out, start; *mid.*, to
rush, push forward.

δρμέω, *v.n.*, to lie at anchor.

δρμη, *ἡ*, a start, rush, impulse. *ἐν*
δρμῇ εἶναι, to be just starting.

δρος, *εος, τό*, a mountain, hill.

δρυκτός, *ἡ, ὄν, adj.*, dug (from).

δρύττω, *or δρύσσω, v.a.*, to dig, dig
out.

δς, *ἡ, ὁ, relative pron.*, who, which,
what. Originally a demonstra-
tive, in which sense it is some-
times used, as in i. 8. 16.

δσιος, *α, ον, upright, conscientious.*

δσος, *η, ον, adj.*, how great, how
much, how many. As with *ολος*,

the correlative *τοσοῦτος* is often omitted, and *ὅσος* may be translated by—as great as, all that; *ὅσον χρόνον*, as long as; *ἐφ' ὅσον*, as far as. The neuter is used as an *adverb*, as far as, and with *numerals*, about.

ὅσοο-περ, *η*, *ον*, a strengthened form of *ὅσος*, just as great as.

ὅσπερ, *ἥπερ*, *ὅπερ* (str. form of *ὅς*), the very one who, the one who.

ὅστις, *ἥτις*, *ὅτι*, (1) *indirect form of τίς*, in questions, who? (2) *as a relative*, whoever, who (with some notion of purpose, or cause, like the Lat. *qui*, with *subj.*)

ὅταν, *conj.*, when, whenever, *always with subjunctive*.

ὅτε, *conj.*, when, as, at the time when; *Syntax*, § 52.

ὅτι, *conj.* (strictly *neut.* of *ὅστις*), (1) that, *introducing oblique statement* (§ 43). It is sometimes used as in i. 6. 8 as a mere mark of quotation to introduce words actually spoken; (2) *in causal sentences* (§ 51), because; (3) *as an intensive with superlatives*, *ὅτι ἀπαρασκευότατον*, as unprepared as possible.

οὐ, a *negative particle*, not (§ 62). It is necessary to notice carefully to what word in the sentence the negative is attached; where it negatives the whole sentence it generally precedes the verb. With some words it not only denies, but asserts the opposite; as *οὐ φημι*, I deny; *οὐκ ἄξιόν*, I (not only do not claim, but) refuse; *οὐκ ἔδω*, I forbid. With *μή* it gives an absolute denial, some such words as *δέος ἐστὶ*, *κινδύνος ἐστὶ* being implied.

οὗ, *οἱ*, *ἐ*, *reflexive personal pronoun of the third person*, himself, used especially of the speaker in *orat.* *obliq.*

οὗ, *adv.* (*gen.* of *ὅς*), where.

οὐδαμῇ, *adv.* (*dat. fem.* of *οὐδαμὸς*), nowhere, in no wise.

οὐδαμῶθεν, *adv.*, from no side, from nowhere.

οὐδαμοῦ, *adv.*, nowhere.

οὐδέ, *conj.*, and not, but not, nor, not even.

οὐδεὶς, *οὐδεμία*, *οὐδέν*, *adj.*, not one, no, none. *οὐδείς*, no one (Lat. *nemo*). *οὐδέν*, nothing.

οὐδέ-ποτε, *adv.*, never.

οὐκ-ἐτι, *adv.*, no longer, never again.

οὐκοῦν and *οὐκουν*; see i. 6. 7, note.

οὖν, *particle of inference*,—then, therefore, accordingly.

οὐ-ποτε, *adv.*, never.

οὐπω, *adv.*, not yet, not till now.

οὐπόποτε, *adv.*, never yet.

οὔτε, *conj.*, nor, and not. *οὔτε . . .*

οὔτε, neither . . . nor.

οὗτος, *αὗτη*, *τούτο*, *demonstrative pron.*, this, referring generally to what precedes. Strong form, *οὗτοσι*.

οὕτω, or *οὕτως*, *adv.*, thus, so, in this way.

ὀφείλω, *v.a.*, to owe.

ὀφελος, *τό*, profit, advantage, gain.

ὀφθαλμός, *ὁ*, an eye.

ὀχετός, *ὁ*, a channel, water-course.

ὄχλος, *ὁ*, a crowd, and so, like Lat. *turba*, trouble, annoyance.

ὀχυρός, *ἄ*, *ὅν*, *adj.*, strong, fortified.

ὀψέ, *adv.*, late, late in the day, in the evening.

II.

πάθος, *εὖς*, *τό*, experience, mishap. *τὸ αὐτοῦ πάθος*, what had happened to him. (*pathetic.*)

παίανίζω, *v.n.*, to sing the paean, or war-song.

παιδεύω, *v.a.*, to train, educate.

παῖς, *παιδός*, *ὁ*, *ῆ*, a child, boy, servant. (*ped-agogue.*)

παῖω, *v.a.*, to strike, wound.

πάλαι, *adv.*, for a long time. (*palae-ontology.*)

πάλιν, *adv.*, back, backwards, back again.

παλλακίς, *ἴδος*, *ῆ*, a mistress, concubine (L. *pellec*).

παιλόν, *τό*, (*πᾶλλω*), a spear, javelin.

πάμπολυς, *πᾶλλη*, *πολυ*, *adj.*, very many, numerous.

πανούργος, ον, adj., capable of anything, rascally, villanous.

παντάπασι, adv., entirely, wholly, altogether.

πανταχῇ, adv., everywhere, every way.

πανταχοῦ, adv., everywhere.

παντέλως, adv., completely.

πάντι, adv., on all sides, everywhere.

παντοδαπός, ἡ, ὄν, adj., of every kind, various.

παντοίος, α, ον, adj., of all kinds.

πάντως, adv., in any case, utterly.

πάνυ, adv., entirely, thoroughly, very. οὐ πάνυ, not at all.

πάσμαι, v. dep., to obtain, win (*poetical word*).

παρά, prep. (L. *per*, G. *ver-*), along-side.

With gen., from the side of, from, and, rarely, by.

With dat., by the side of, near, with, in the house of (Fr. *chez*).

With accus., along, to the side of, near, beyond (and so contrary to), during.

In composition, to, along, beyond, against.

παράβαίνω, v. a., to pass, transgress, violate.

παράγγελλω, v. a., to transmit orders, to pass the word along the line, to give orders through another.

παράγίγνομαι, v. dep., to join a person, come to his side, come to his help, *with dat.*

παράδεισος, ὁ (a Persian word, *paradeisa*), an enclosure, park. (*paradise*.)

παράθαρύνω, v. a., to cheer on, encourage.

παράαινέω, v. a., to advise, exhort.

παράκαλέω, v. a., to call to one's side, call in, to cheer.

παράκελεύομαι, v. dep., to advise, urge upon, *c. dat.*

παράλυντίω, v. a., to vex, annoy (by their presence), to be a thorn in a man's side.

παράμβιβομαι, v., mid., to change, i. io. io. The *παρά* implies that

it is the same change that the Greek had made.

παράμελέω, v. a., to neglect, violate by want of due care, *with gen.*

παράμένω, v., to remain with, remain true to.

παραμυρδία, τά, thigh-pieces, or cuisses, to protect a horse's thighs and hips.

παραπλήσιος, α, ον, adj., like, similar.

παρασάγγη, ον, ὁ, a Persian measure of distance, the modern *farsakh*, probably an hour's march. See i. 2. 5, note.

παρασκεύαζω, v. a., to prepare; *mid.* to prepare one's-self, make ready, or, *with accus.*, to procure.

παρασκευή, ἡ, preparation, equipment, provision.

παρατάττω, and -σσω, v. a., to draw up in order, to array for battle.

παρατείνω, v. a., to stretch along-side; *pass.*, to be drawn along, extend.

παρίεμι, v. n., to be present, on the spot, at one's side, at one's disposal, forthcoming, and, like the Lat. *adsum*, to be present to support. *ἀγορὰ πάρεστιν*, a market is provided. *τὰ παρόντα*, the present state of things. *With els and accus. of place*, to arrive. *πάρεστι, παρήν*, are also used impersonally: it is possible, an opportunity is given, one may.

παρίεμι, v. n., to pass along, go by.

παριεαίνω, to ride or march past, to drive along the line (of a general reviewing his troops).

παρίρχομαι, v. dep., to pass, to march past, to be passed (of a watchword).

παρίχω, v. a., to hold ready, to provide, furnish, cause, to make, render; *abs.*, to give an opportunity; *mid.*, to secure for one's-self, *e.g.* *πειθομένους τοὺς στρατιώτας*, the obedience of one's soldiers.

παρόδος, ἡ, a passage, pass.

παρόχομαι, v. dep., to be past and gone.

πᾶς, πᾶσα, πᾶν, gen. παντός, adj. in the sing., without the article, every; in plur., all. With the article, sing., the whole; plur., all together.

πάσχω, v.a. (St. παθ-, aor. 2 ἔπαθον; fut. πεσομαι, pf. πέπονθα, from St. πενθ-), to experience, suffer. With adverbs and accus. adjectives as the passive of πολεω, as *κακῶς* or *κακὰ* πάσχω, to be badly treated, *ὑπὸ τιμῶς*.

πάτηρ, gen. πατρός, acc. πατέρα, ὁ (Lat. *pater, G. vater*), a father.

πατρίς, ἡ, ὅς, ὁ, one's fatherland, country, home.

πατρῶος, α, ον, adj., paternal, inherited from one's father.

παύω, v.a., to stop, stay, make to cease; mid., to stop, cease, rest, with participles. (pause.)

πέδιον, τό, a plain, level country.

πέδι, adv. (dat. fem. of πέδος, sc. ὁδῶ), on foot, by land, as opp. to κατὰ θάλατταν.

πεζός, ὁ, ὅν, adj., on foot. οἱ πεζοί, the infantry.

πειθαρχέω, v., to obey, follow a leader, with dat.

πείθω, v.a., fut. πείσω, to persuade, win over; πείσας, by persuasion, as opposed to force: mid., to let one's-self be persuaded, to submit, obey, trust, c. dat.

πεινάω, v.n., to be hungry.

πείρα, ἡ, personal experience, or knowledge.

πειράω and πειράομαι, to attempt, endeavour, to make experience of.

πέλομαι, (I) fut. mid. of πείθω; (2) fut. of πάσχω.

πειστέον, verbal adj. from πείθωμαι, one must obey, submit.

πeltaστής, ὁ, a peltast, or light-armed foot-soldier. For their armour, see note on γυμνήτης, i. 2. 3.

πeltaστικός, ὁ, ὅν, adj., belonging to light-armed troops. τὸ πeltaστικόν, the body of light-armed soldiery.

πέλιτη, ἡ, a small crescent-shaped shield, made of wood or wicker-work, covered with leather.

πέμπω, v.a., to send. (pompe.) πεντακόσιοι, αι, α, adj., five hundred.

πέντε, indecl. adj., five.

πεντεκαίδεκα, indecl. adj., fifteen.

πεντήκοντα, indecl. adj., fifty.

πέραν, adv. and prep. (with gen.), beyond, on the other side.

πέρδιξ, ἰκος, ὁ, a partridge.

περί, prep. (L. per-), around.

With gen., round, about, concerning; also it expresses superiority, as *περὶ πολλοῦ ποιεῖσθαι*, to set great store upon.

With accus., about, near.

In composition, round, about, over, exceedingly.

περι-γίγνομαι, v. dep., to gain the upper hand, surpass, beat, c. gen.

περι-εἶμι (elmi, sum), to be superior.

περι-έχω, v.a., to enclose, surround.

περι-μένω, v.a., to wait a person's return; abs., to wait.

πέριξ, adv., around.

περί-πατος, ὁ, walk, promenade.

ἐν π. εἶναι, to be taking a walk. (*peripatetic.*)

περι-πίπτω, v.n., to throw one's-self upon, for protection, to embrace, c. dat.

περι-πλέω, v.a., to sail round.

περι-πτύσσω, v.a., to surround by outflanking.

περιφ-ρέω, v.a., to flow round, to surround (of a stream).

περιστέρα, ἡ, a dove.

πέτομαι, v. dep. (L. *penna*, praepete(s)), to fly, as a bird.

πέτρα, ἡ, a rock, a large stone. (salt-petre, petrify.)

πῇ, or πῇ, anywhere.

πηγή, ἡ, a source, spring (of a river).

πηλός, ὁ, mud, marsh, bog.

πιέω, v.a., to press down, oppress (of a burden); pass., to be hard pressed, driven to extremities.

πμπλημι, v.a., to fill; with acc. and gen. of material.

πίπτω, v.n. (St. περ-, for *πιπέτω*, fut. *πεσοῦμαι*, pf. *πέπτωκα*, aor. 2 *έπεσον*), to fall, to be struck down.

πιστεύω, v., to confide in, trust, believe, c. dat.

πίστις, *εως*, ή, trust, confidence, good faith. Concretely, *πίστεις*, pledges of good faith.
 πιστός, ή, όν, *adj.* (*πειθω*), trustworthy, faithful. τὰ πιστά, like *πίστεις*, pledges. οἱ πιστοί, privy councillors, a title in Persia, cf. *Aesch. Pers.* 1.
 πιστότης, ή, loyalty.
 πλάγιος, *γεν.*, *adj.*, oblique, cross-wise. ἐς τὸ πλάγιον, obliquely.
 πλαίσιον, τό, a square; see I. 8. 9, note.
 πλανάομαι, *v. mid.*, to wander, go astray. (*planel.*)
 πλάττομαι, or πλάσσομαι, *v. mid.*, *aor.* ἰ ἐπλασάμην, to forge, make up a story. (*plastic*, easily moulded.)
 πλεθριαῖος, α, *ον*, *adj.* of the length or width of a πλέθρον.
 πλέθρον, τό, a Greek measure of length, a sixth part of a stadium = 100 Grecian feet, or about 101 feet English.
 πλείστος, πλείων; see *πολύς*.
 πλέω, *v. n.* (St. *πλν.*, *fut.* πλεύσομαι, or πλευσοῦμαι), to sail.
 πλήγη, ή (*πλήσσω*), a blow or cut with a rod. (*plague*.)
 πλήθος, *εως*, τό, a multitude, great number. τὸ πλήθος, the mass. *πλήθει*, in numbers.
 πλήθω, *v. n.*, to be full. πλήθουσα ἀγορά, full market, a mark of time, from 10 to 12 in the morning.
 πλὴν, *prep.*, except, besides, *with gen.*; *adv.*, only, but.
 πλήρης, *ες*, *adj.*, full, complete, *c. gen.*; *Synt.* § 26 a.
 πλησιάζω, *v. n.*, to come near, approach, *with dat.*; *Synt.* § 16.
 πλησίος, α, *ον*, *adj.*, *comp.* πλησιύτερος, *sup.* πλησιατάτος, near, neighbouring. The neuter, πλησίον, is used also as an adverbial predicate.
 πλίνθος, ή, a brick. (*plinth*.)
 πλοῖον, τό, a boat, transport-ship.
 πλούσιος, α, *ον*, *adj.*, rich, wealthy.
 πλουτέω, *v. n.*, to be rich, wealthy, *with gen.*; *Synt.* § 26 a.

πνεῦμα, ατος, τό, a breeze, wind. (*pneumatic*.)
 ποδῆρης, *ες*, *adj.* (πούς, ἀρω), reaching to the feet.
 πόθεν, *adv.*, whence? ποθέν, from somewhere.
 ποί, *adv.* (*enclitic*), some whither.
 ποιέω, *v. a.*, to make, form, create; to appoint, render; to do, effect. εἰ ποιεῖν, to do good to, or, *with double accus.*, κακὸν ποιεῖν τινά, to do a person mischief; *mid.*, to form for one's-self, to make, conclude (*σπονδάς*), to hold (*ἐξέτασεν*), to hold, esteem. ὅπισθεν ποιήσασθαι τὸν ποταμόν, to put the river behind them.
 ποιητέος, α, *ον*, *adj.* (ποιέω), that must be done.
 ποικίλος, η, *ον*, *adj.* (L. *pi(n)g-o*, *pig-mentum*), coloured, of various colours, parti-coloured.
 ποῖος, α, *ον*, of what kind?
 πολεμέω, *v. n.*, to be at war, carry on war, *with dat.*; *Synt.* § 16.
 πολεμικός, ή, όν, *adj.*, belonging to war, warlike. (*polemic*.)
 πολέμιος, α, *ον*, *adj.*, hostile, belonging to an enemy; as a *substantive*, an enemy.
 πόλεμος, ό, war.
 πολιορκέω, *v. a.* (πόλις, ἐρκός), to besiege, surround, blockade.
 πόλις, *εως*, ή, a city, *επ.* as a body of citizens.
 πολλάκις, *adv.*, many times, often.
 πολλαπλάσιος, α, *ον*, *adj.*, many times greater, *c. gen.*; *Synt.* § 25.
 πολυάνθρωπος, *ον*, *adj.*, populous.
 πολύς, πολλή, πολύ, *adj.* (*comp.* *πλείων*, *sup.* *πλείστος*), much, many, numerous; *with abstract words*, great. οἱ πολλοί, the many, the majority. τὸ πολὺ, the main body. πολὺ, as *adv.*, much, far, considerably; *comp.* *πλεόν*, *sup.* *πλείστα*. πολλῶ, by far. ἐκ πολλοῦ, at a great distance. ὡς ἐπὶ τὸ πολὺ, for the most part. (*polysyllable*.)
 πολυ-τελής, *ες*, *adj.*, costly, expensive.
 πονέω, *v. n.*, to toil, labour.

πονηρός, ὁ, *ov*, *adj.*, toilsome, worthless, bad, criminal.
 πονηρός, *adv.*, with hardship.
 πόνος, ὁ. (πίνομαι), toil, hardship, fatigue. (*pain*.)
 πορεία, ἡ, a march.
 πορευτόν, *verbal adj.*, from πορεύομαι, we must march; *with accus.*, of space marched over.
 πορεύομαι, *v. mid.*, to go, march, journey, to set out.
 πορίζω, *v.a.* (πόρος), to provide, give, supply; *mid.*, to provide for one's-self, to procure.
 πόρος, ὁ, means.
 πόρρω, *adv.*, forwards, far away.
 πορφύρεος, α, *ov*, *adj.*, purple.
 πόσος, ἡ, *ov*, how great? how far? how much?
 ποταμός, ὁ, a river.
 πότε, *adv.*, when? *ποτε* (*enclitic*), at some time; *with interrogatives*, ever, *Lat. tandem*.
 πότερος, α, *ov*, *adj.*, which of two? whether? *πότερον* and *πότερα* (like the *Lat. utrum*)=is it the case that...? *πότερον*... ἢ, in double questions=*utrum*... *an*.
 ποτόν, τό, drink.
 πότος, ὁ, a drinking-bout.
 πού, *adv.*, where? *πού* (*enclitic*), somewhere, somehow.
 πούς, ποδός, ὁ. (*Lat. pes, pedis*), the foot. (*chiro-pod-ist*.)
 πράγμα, ατος, τό, a fact, matter, business, *esp.* a troublesome business; so *πράγματα* *παρέχειν*, to cause trouble, annoyance, bother. *τὰ πράγματα*, a man's affairs, interests. (*pragmatical*.)
 πρηνής, ἐς, *adj.* (*Lat. pronus*), down-hill, precipitous.
 πράξις, εως, ἡ, a cause, enterprise.
 πράττω and πράσσω, *v.a.* (*St. πράγ-, fut. πράξω*), to do, perform, negotiate, decide, act. *Intr.*, *with adverbs, etc.*, to fare. *εὖ πατρεῦ*, to be prosperous. (*practise*.)
 πραῦς, εἰα, ὁ, *adj.*, gentle, tame.
 πραῶς, *adv.*, gently, kindly.
 πρέπει, *v. impers.*, it suits, befits.
 πρεσβεύω, *v.n.*, to go as ambassador.

πρέσβυς, mostly in *comp.* *πρεσβύτερος*, and *sup.* *πρεσβύτατος*, old.
 πρίσμαι, *v. dep.* (used only in *aor.* 2 *ἐπρίσμαι*), to buy.
 πρίν, *adv.*, before, followed by ἢ; *conj.*, before, or, of past time, till; *Syntax*, § 52 a.
 πρό, *prep.* (*Goth. fru-ma, E. former*), *with gen.*, in front of, before, in defence of, in behalf of. It has the same meaning in composition; also forwards.
 προ-αγορεύω, *v.a.*, to proclaim, give notice, publicly.
 προ-αισθάνομαι, *v. dep.*, to learn, or observe beforehand.
 προ-βάλλω, *v.a.*, to put forward for defence; *mid.* *ἔπλα*, to present or advance arms.
 πρό-βατον, τό, (*προβαῖνω*), *gen. in plur.*, small cattle, sheep.
 προ-δίδωμι, *v.a.*, to surrender, betray.
 προδότης, ου, ὁ, a traitor.
 προ-δραμεῖν; *see προτρέχω*.
 πρό-εμι, *v.n.*, to go forward, go on in front, advance.
 προ-εἶπον, *v.a.*, to proclaim before the army, issue general orders.
 προ-ελαύνω, *v.n.*, to ride in front.
 προ-έρχομαι, *v. dep.*, to go forward, advance.
 προθυμέομαι, *v. dep.* (*πρόθυμος*), to be eager, zealous.
 προθυμία, ἡ, eagerness, readiness, zeal.
 πρόθυμος, *ov*, *adj.*, eager, zealous.
 προθύμως, *adv.*, eagerly, gladly.
 προ-ίημι, *v.a.*, to send forward; *mid.*, to abandon, give up.
 προ-ίστημι, *v.a.*, to set at the head of; *mid.* and *pf. act.*, to be set over, made leader of, *c. gen.*
 προ-κατακαίω, *v.a.*, to burn up in front.
 προ-καταλαμβάνω, *v.a.*, to seize, occupy, beforehand.
 προ-μετωπίδιον, τό, a frontlet, or defence for the head of a horse.
 προ-οράω, *v.a.*, to see in front, or in advance, to foresee.
 προ-πέμπω, *v.a.*, to send before one, send on ahead.

πρός, prep., near, close to.

With gen., on the part of, on the side of, by; sometimes of the agent after *pass. verbs*. *πρός θεῶν*, in the name or in the sight of the gods, who are called to witness. *πρός τοῦ Κύρου τρόπου*, in accordance with Cyrus's habit.

With dat., by, near, close to, in addition to.

With accus., to, towards, up to, against, with reference to, with a view to.

In compos., to, in addition, at.

προ-άγω, v.a., to bring up to.

προ-αἰτέω, v.a., to ask besides.

π. μισθόν, to ask additional pay.

προ-δίδωμι, v.a., to give in addition, to add.

προ-ελαύνω, v.n., to march, ride, drive up.

προ-έρχομαι, v. dep., to come to, *c. dat.*

προ-έχω, v.a., to direct, apply, *esp. τὸν νοῦν*, to attend to, observe.

προ-ήκω, v.n., to be related to, close to, *γένει*.

πρόσθεν, adv., in front, before.

προ-καλέω, v.a., to call to, invite; *mid.*, to call to one's-self.

προ-κυνέω, v.a., to do obeisance to, show reverence; i. 6. 10, note.

προ-λαμβάνω, v.a., to acquire, take in addition, to take to one's side.

πρόσ-οδος, ἡ, access, that which comes in, *i.e.* revenue, income.

προ-όμνυμι, v.a., to add an oath, to swear further, *with fut. inf.*

προ-ποιούμαι, v., mid., to claim, pretend, affect.

προσ-πολέμω, v.a., to make war upon.

προσ-τάττω, v.a., to enjoin upon, to order, *τῷ*.

προσπτερνίδιον, τό, a breast-piece, breast-harness.

προσ-τίθημι, v.a., to add; *mid.*, to join one's-self to, assent, approve.

πρόσω, adv., forwards, further; *comp.* *προσώτερω*; *sup.* *προσώ-τάτω*.

πρόσωπον, τό, a face.

προτεράλος, α, ον, adj., on the day before. *τῇ προτεράλῃ*, the day before.

πρότερος, α, ον, adj. (comp.) from *πρό*), preceding, before. The *neut. πρότερον* is used adverbially.

προ-τιμάω, v.a., to give preference to, honour before another.

προ-τρέχω, v.n., to run in front, or in advance of.

προ-φαίνω, v.a., to show before-hand; *mid.*, to appear in front.

πρό-φασις, ἡ, α, ον, a pretext, excuse.

προ-φύλαξ, ακος, ὁ, an advanced guard, outpost.

προ-χαίρω, v.n., to advance, prosper, be favourable.

πρῶ, or πρωτ, adv., in the morning, early.

πρωτεύω, v.n., to be first, hold the first place.

πρώτος, ἡ, ον, adj. (superl. of πρό), first, foremost. *τὸ πρῶτον*, *adverbially*, in the first place, originally; with *ὡς, ἐπει*, as soon as.

πτέρυξ, υγος, ἡ (cp. *πέτομαι*), a wing.

πυκνός, ἡ, ὄν, adj., in close array, thick, dense.

πύλαι, αἱ, a pass.

πυνθάνομαι, v. dep. (St. *πυθ-, fut. πεύσομαι, pf. πέπευσμαι, aor. ἐπυθόμην*), to learn by inquiry, to learn, hear of; *with gen. of person, from whom*.

πῦρ, πυρός, τό, fire. (*pyro-technic.*)

πυρός, ὁ, wheat.

πῶ, enclitic, ever as yet.

πωλέω, v.a., to sell. (*mono-poly.*)

P.

ράδιος, α, ον, adj., comp. *ράων, ον*; *sup.* *ράστος, ἡ, ον*, easy.

ραθυμέω, v.n., to be easy-going, lazy, indolent.

ραθυμία, ἡ, indolence, indifference, laziness.

ρέω, v.n. (St. *ρῦ-, fut. ρεύσομαι, acc. pass. ἐρρύην*), to flow (of a river).

δίπτω, *v.a.*, to cast, throw, cast aside.

Σ.

σαλπίζω, *v.n.*, *fut.* **σαλπίξω**, to sound a trumpet; used quasi-impersonally, **σαλπίζει**, *sc.* **ὁ σαλπικτής**, the trumpet sounds.

σατραπεύω, *v.n.*, to be satrap of, *c. gen.* **τῆς χώρας**.

σατράπης, *ου, ὁ*, a satrap, viceroy, governor of a province. See i. 1. 2, note.

σεαυτοῦ, *ἤς*, or **σεαυτοῦ**, *ἤς*, reflexive pronoun of the second person, of thyself.

σαφῶς, *adv.*, clearly, certainly, unmistakably.

σημαίνω, *v.*, to give a sign or signal, give notice by signal, to signify, announce, declare.

σημεῖον, *τά*, a sign, signal, standard.

σήσαμον, *τό*, the fruit of the sesame plant.

σιγή, *ἡ* (Ger. *schweigen*), silence; *dat.* **σιγῇ**, *as adverb*, silently.

σίγλος, *ὁ* (a Greek form of the work *shekel*), a Persian silver coin = $7\frac{1}{2}$ Attic obols = about 1s. Eng.

σιταγωγός, *ὄν, adj.*, corn-carrying.

σιτίον, *τό* (*dim.* of *σίτος*), food, rations.

σίτος, *ὁ* (*plur.* **σίτα**, *τά*), corn, bread, provisions, eatables.

σιωπάω, *v.n.*, to be silent.

σκεπτός, *α, ὄν, adj.*, that ought to be considered.

σκέπτομαι, *v. dep.*, to look about, consider, reconnoitre.

σκευοφόρος, *adj.*, baggage-carrying. **τὰ σκευοφόρα**, the baggage-cattle, or, as we say, the baggage.

σκηνέω, *v.n.*, to be in a tent, to be quartered.

σκηνή, *ἡ*, a tent, hut.

σκηνώω, *v.n.*, to encamp, take up one's quarters.

σκήνωμα, *τό*, a large tent, hut.

σκηπτοῦχος, *ὁ* (Lat. *scipio*), a wand-bearer, a high court official in

Persia; cp. our 'Black Rod,' 'Gold Stick.'

σκοπέω, *v.a.*, to spy, reconnoitre, view, consider, weigh, (cp. **σκέπτομαι**).

σκοπός, *ὁ*, a scout, spy. (*tele-scope*.) **σκοταῖος**, *α, ὄν, adj.*, in the dark, after dark.

σκότος, *ου, ὁ*, and **σκότος**, *εος, τό*, darkness.

σοφία, *ἡ*, wisdom, cleverness. In i. 2. 8, musical skill.

σοφός, *ἡ, ὄν, adj.*, wise, intelligent, clever.

σπανίζω, *v., c. gen.*, to lack, want, fall short of.

σπάνιος, *α, ὄν, adj.*, rare, scarce.

σπάω, *v. act., fut.* **σπάσω**, to draw.

σπίνδομαι, *v. dep., lit.* to pour for one's-self a libation, to make a peace, a truce.

σπεύδω, *v.a. and n.*, to hasten, hurry.

σπονδή, *ἡ*, a libation; *in the plur.*, a solemn compact, peace, truce.

σπουδάζω, *v.a.*, to be keen, earnest, eager about, carry on vigorously.

σπουδαιολογέομαι, *v. dep.*, to talk over serious business.

σπουδή, *ἡ*, haste; *in dat.* **σπουδῇ**, hastily.

στάδιον, *τό* (*plur.* **στάδιοι**), *lit.* a race-course, which was taken as a standard of measure, a stadium. It = 600 Greek or 606 English feet.

σταθμός, *ὁ* (*στα-, ἵστημι*), a halting-place, stage, and so a day's march.

στασιάζω, *v.n.*, to be a member of a faction, to be factious, in revolt, to be divided into factions.

στέγασμα, *τό*, a covering, esp. a tent-cover.

στειβω, *v.a.*, to tread. **ὁδοὶ στειβόμεναι** (i. 9. 13), trodden ways, high-roads.

στενός, *ἡ, ὄν, adj.*, narrow, contracted. **τὰ στενά**, a pass, gap (*steno-graphy* = shorthand.)

στενοχωρία, ἡ, a narrow passage.
Lat. *angustiae*.

στέργω, *v.a.*, to love.

στέρεω, *v.a.* (*pass.* στέρομαι), to deprive, bereave.

στέρνον, τό, the breast.

στέφανος, ὁ, a crown, garland, used by the Greeks on most festive and solemn occasions, *e.g.* at sacrifices, at banquets, and also as a mark of honour; *see* i. 7. 7.

στίβος, ὁ, a track, mark of feet.

στίφος, εὖς, τό, a host, a closely packed company of soldiers, *e.g.* the Persian 6000.

στλεγγίς, (βος, ἡ (Lat. *strigilis*), a scraper, used in the palaestra to remove the dust and sweat and oil from the body when bathing; *see* i. 2. 10.

στολή, ἡ, a dress, robe.

στόλος, ὁ, a journey, march, expedition, armament.

στρατεία, ἡ, a military expedition, campaign.

στράτευμα, τό, an army, division; *sometimes* for the camp.

στρατεύομαι, *v. dep.*, to serve as a soldier, take the field.

στρατηγέω, *v.n.*, to be a general, a commander of an army, to lead, *c. gen.*

στρατηγία, ἡ, the office of general, leadership. (*strategy*.)

στρατηγός, ὁ, a general, commander.

στρατιά, ἡ, an army.

στρατιώτης, ου, ὁ, a soldier.

στρατόπεδον, τό, a camp, a place of encampment.

στρατός, ὁ, an army, host. (*stratagem*.)

στρεπτός, ἡ, ὄν, *adj.*, twisted, braided. As *subst.* ὁ *στρεπτός*, a necklace, a collar of gold, which was an ornament of the leading Persians.

στρέφω, *v.a.*, to turn, face about; *aor. pass.* ἐστράφη.

στρουθός, ὁ, μέγας, the ostrich.

στυγνός, ἡ, ὄν, *adj.*, *lit.* hateful, *then* gloomy, dark, *στυγνός* ὄραν.

συγ-γίγνομαι, *v. dep.*, to converse, hold communication with—*esp.* of a scholar with his master; to meet, join.

συγ-καλέω, *v.a.*, to call together, summon.

συγ-καταστρέφομαι, *v. dep.*, to help in subduing.

συλ-λαμβάνω, *v.a.*, to seize, arrest.

συλ-λέγω, *v.a.*, to collect, bring together, enlist.

συλ-λογή, ἡ, a levy (of an army).

συμβαίνει, *v.n.*, generally *impers.*, συμβαίνει, to happen, come to pass.

συμβουλεύω, *v.a.*, to advise, counsel; *mid.*, to ask advice, take counsel.

σύμβουλος, ὁ, a counsellor, adviser.

σύμμαχος, ὁ, an ally.

συμ-μίγνυμι, *v.a.*, to mix with; *pass. and act. used intransitively*, to meet, join (of friends); to meet, join battle with, encounter (of foes), *c. dat.*

σύμ-πας, *ασα*, *αν*, *adj.*, all collectively.

συμ-πέμπω, *v.n.*, to send together, or with, *c. dat.*

συμ-πίπτω, *v.n.*, to engage, come to close quarters with, *c. dat.*

συμ-πολέμω, *v.n.*, to fight on the same side with, together, *c. dat.*

συμ-πορεύομαι, *v. dep.*, to march in company.

συμ-πράττω, *v.a. and n.*, to take one's side, intrigue in his favour.

συμ-φέρω, *v.n.*, to be expedient, profitable, *c. dat.*

σύν, *prep.*, *with dat.*, with, together with, with the help of; *of dress*, with, wearing; *in comp.*, together, with.

συν-αγείρω, *v.a.*, to collect together.

συν-άγω, *v.a.*, to lead or bring together, collect, gather. *διφθέρας*, to bring the ends together.

συν-ακολουθέω, *v.n.*, to follow with, attend, *c. dat.*

συν-αλλάττω, or *-σσω*, to bring together, reconcile.

συν-αναβαίνω, *v.n.*, to go up together.
συν-αντάω, *v.n., c. dat.*, to meet.
συν-άπειμι, *v.a.*, to depart with.
συν-άπτω, *v.a.*, to join, bind together. *μάχην*, to engage in battle.
σύν-δειπνος, *δ*, a guest, a sharer of the evening meal.
σύν-ειμι (*εἰμι*, *sum*), to be with, associate with.
σύν-ειμι (*εἰμι*, *ibo*), to go with, to encounter.
συν-εκβιβάζω, *v.a.*, to help in extricating.
συν-επισπεύδω, *v.a.*, to help in forcing on.
συν-έπομαι, *v. dep.*, to follow close upon, accompany.
σύν-εργος, *δ*, a fellow-worker, helper.
συν-έρχομαι, *v. dep.*, to come together, gather, collect.
σύν-θημα, *τό*, a watchword.
σύν-οδος, *ή*, a meeting.
σύν-οῖδα, *v. perf.*, from *St. ἴδ* (*see εἶδον*), to be conscious, to know of, be privy to.
συν-οράω, *v.a.*, to see at a glance.
συν-ουσία, *ή*, a personal interview, meeting.
συν-τάττω, *v.a.*, to arrange, put in battle array; *mid.*, to form in battle order. (*syntax.*)
συν-τίθημι, *v.a.*, to put together; *mid.*, to make an agreement, or covenant with a man. (*synthesis.*)
συν-τομος, *ον, adj.*, short, concise.
συν-τράπεζος, *δ*, a messmate.
συν-τυγχάνω, *v.n., with dat.*, to fall in with, chance upon.
συ-σκευάζω, *v.a.*, to pack together; *mid.*, to get together one's baggage, to pack up.
συ-σπάω, *v.a.*, to draw together.
συ-σπειράομαι, *v. mid.*, to form in close order.
συ-σπουδάζω, *v.n.*, to help zealously.
συ-στρατεύομαι, *v. dep.*, to march with, serve with.
συ-στρατηγός, *δ*, a fellow-general.

συ-στρατιώτης, *ον, δ*, a fellow-soldier, comrade.
συ-στρατοπεδεύομαι, *v. dep.*, to share a camp with, to encamp in the same place.
συχνός, *ή, δν, adj.*, close, numerous.
σφάγιον, *τό*, a victim, sacrifice.
σφάττω, or **σφάζω**, to slaughter, *esp. of sacrificial victims.*
σφοδρά, *adv.*, very.
σφοδρός, *ά, δν, adj.*, violent, excessive, serious.
σχεδία, *ή*, a raft; i. 5. 10, note.
σχεδόν, *adv.*, almost, nearly.
σχήμα, *τό*, air, bearing, fashion. (*scheme.*)
σχίζω, *v.a.* (Lat. *scindo*, G. *scheiden*), to cleave. *ξύλα*, to chop. (*schism.*)
σχολάζω, *v.n.*, to have leisure (*scholastic.*)
σχολαίος, *α, ον, adj.*, leisurely, slow.
σχολή, *ή*, free time, leisure.
σώζω, *v.a.*, to save, bring safely out of a difficulty; *mid.*, to get away safe.
σώμα, *τό*, the body.
σώος, *α, ον, adj.*, safe, unhurt.
σωτήρ, *δ*, a saviour, preserver, (a title of Zeus).
σωτηρία, *ή*, deliverance, safety, safe return.
σωτήριος, *α, ον, adj.*, healthful, safety-auguring.
σωφροσύνη, *ή*, moderation, self-control.

T.

τάλαντον, *τό*, a talent, properly a weight, and then the value of that weight of silver or gold. A talent=60 minae=6000 drachmae=36,000 oboli. The Attic talent was equivalent to about £236.
ταμιεύομαι, *v. dep.*, to dole out like a steward, to regulate.
τάξις, *ews, ή*, a line (in military tactics), order of battle, post (of individual soldiers), a company (of hoplites=2 λόχοι).

ταπεινός, ἡ, ὄν, meek, submissive.
ταράττω, or τάρασσω, v.a., to disturb, confuse, throw into disorder.
τάραχος, ὁ, confusion, disorder.
τάττω, or τάσσω, v.a., to arrange, post, draw up in line, to appoint; *pass.*, to be drawn up, arranged. (*tactics.*)
ταύρος, ὁ, a bull.
ταύτη, dat. fem. of οὗτος, used adverbially,—in this place, in this way.
τάφος, ὁ, tomb, burying-place. (*ceno-taph.*)
τάφρος, ἡ, a dike, ditch.
τάχα, adv., quickly, perhaps.
ταχέως, adv., quickly, hastily.
τάχος, εὖ, τό, speed, haste.
ταχύς, εἰα, ὅ, adj., comp. θάσσων, sup. τάχιστος, quick, rapid.
τὴν ταχίστην, sc. δόδν, as quickly as possible.
τε, encl., conj., too. **τέ . . . καί**, both . . . and.
τείχος, εὖ, τό, a wall, fort, castle.
τεκμήριον, τό, a proof, indication.
τέκνον, τό (τίκτω), a child.
τελευτάω, v.a., to end; *abs. (sc. βίον)*, to die.
τελευτή, ἡ, an end, death.
τέλος, εὖ, τό, the end, completion; a magistrate, as the crown of the State; *acc. τέλος*, used adverbially = at last.
τετρακισ-χίλιοι, adj., four thousand.
τετρακόσιοι, adj., four hundred.
τετταράκοντα, adj., forty.
τέτταρες, α, adj., four.
τήμερον, adv. (ἡμέρα), to-day.
τιάρα, ἡ, a turban, tiara, the Persian head-dress. See ii. 5. 23, note.
τίθημι, v.a. (St. θε-, fut. θήσω, aor. ἔθηκα, pf. τέθεικα, aor. pass. ἐτέθην), to place, set; *mid.*, to lay down. **ὅπλα τιθένθαι**, to ground or pile arms, hence to halt, bivouack, to take up a position.
τιμάω, v.a. (τιμή), to honour, value.
τιμή, ἡ, honour, distinction.
τίμιος, α, ὄν, adj., honoured, valuable.

τιμωρόμαι, v. mid., to avenge one's-self upon, to punish, *c. accus.*, to fight in defence of, *ὅπερ, c. gen.*
τιμωρία, ἡ, vengeance.
τις, τι, enclitic, indef. pron., some, a, some one. **εἰ τις**, any one who.
τίς, τί, interrog. pron., who? what?
τιτρώσκω, v.a. (St. τρω-, fut. τρώσω), to wound.
τοί, enclitic (prop. dat. of τὸ = σύ), I would have you know, truly, really.
τοιγαροῦν, adv., wherefore.
τοιούδε, ἄδε, ὅνδε, adj., of such a kind, such, (referring to what follows). **τοιᾷδε ἔλεξεν**, he spoke to this effect.
τοιούτος, αὕτη, οὗτο, such, (of that which precedes).
τολμάω, v.a., to dare, venture.
τόξευμα, τό, an arrow-shot, an arrow.
τοξέω, v.a., to shoot with a bow.
τοξικός, ἡ, ὄν, belonging to the bow. **ἡ τοξική, sc. τέχνη**, archery.
τόξον, τό, a bow. (*toxo-phile.*)
τοξότης, ὁ, a bow-man, archer.
τόπος, ὁ, a place. (*topo-graphy.*)
τοσούδε, ἡδε, ὅνδε, adj., so great, so much. In ii. 4. 4, **τοσούδε**, so many as you see, *i.e.* so few.
τότε, adv., then, of past time, formerly.
τράγημα, τό (τρώγω, to gnaw, eat, Fr. dragée), a dish of the second course, dessert (consisting of dried fruits, etc.).
τραῦμα, τό, a wound.
τράχηλος, ὁ, neck, throat.
τραχύς, εἰα, ὅ, adj., rough, uneven, rugged.
τρεῖς, τρία, adj., three.
τρέπω, v.a., to turn, rout, put to flight.
τρέφω, v.a., to rear, feed; *mid.*, to feed upon, *c. dat.* (*a-trophy.*)
τρέχω, v.a. (pres. and imperf. only), for the other tenses, **St. δραμ-** is used; *fut. δραμούμαι, aor. ἔδραμον*, to run. (*trochee.*)
τρέω, v.a. (poetical word), to tremble before, be afraid of.
τριάκοντα, adj. indecl., thirty.

τριακόσιοι, *adj.*, three hundred.

τρίρης, *eos*, *ή*, *sc.* ναῦς, (*trls*, *dr*, triply fitted), a trireme, a war-galley, with three banks of oars.

τρισχίλιοι, *adj.*, three thousand.

τρίτος, *η*, *ον*, *adj.*, third.

τροπή, *ή*, a rout, flight, defeat. (*tropics*.)

τρόπος, *ὁ*, (*τρέπω*), a direction, way, manner, character. (*trope*.)

τυγχάνω, *v.* (*St.* *τυχ*., *fut.* *τεύξομαι*, *aor.* *ἐτυχον*), *c. gen.*, to hit, hit upon, meet by chance, meet with, obtain; *intr.*, to find one's-self, happen to be, *esp.* with *participles*, as *παρὼν ἐτύγχανεν*, he chanced to be on the spot. It may often be translated, *by chance*, as *luck would have it*. *ὃς ἐτύγχανε παρὰ Τισσαφέρνην ὢν*, who, as it happened, was with Tissaphernes.

τυρός, *ὁ*, cheese.

τύχη, *ή*, chance, good fortune.

Υ.

ὔδωρ, ὕδατος, *τό*, (*L.* *udus*, *unda*), water, rain. (*hydro-graphy*.)

ὔλη, *ή*, wood, timber.

ὕμεις, *2 pers. plur. pron.*, you, ye.

ὕμετερος, *α*, *ον*, *adj.*, your, belonging to you.

ὑπ-άγομαι, *v. mid.*, to draw a person on, with a covert purpose.

ὑπαρχος, *ὁ*, a deputy, the head officer under a satrap.

ὑπάρχω, *v.*, to be at starting, to begin by being. *ὑπάρχει ἡμῶν*, we have a store of.

ὑπ-ελαίνω, *v. a.*, to ride up quietly.

ὑπέρ, *prep.* (*L.* *super*, *G.* *über*, *E.* *over*), above.

With gen., above, over, on behalf of, for, in defence of.

With accus., beyond, more than.

In composition, over, beyond, excessively, for.

ὑπερ-βολή, *ή*, a passage, crossing, (of hills or mountain-passes).

ὑπερθεν, *adv.*, from above, above.

ὑπ-ήκοος, *ον*, *adj.* (*ἀκούω*), obedient, subject, *with gen. and dat.*

ὑπηρέτω, *v. n.*, to be a servant, to serve, minister to.

ὑπηρέτης, *ον*, *ὁ*, (*ὑπό*, *ἐρέτης*), a servant, helper.

ὑποσχεσθαι, *v. dep.* (*fut.* *ὑποσχεσσομαι*, *pf.* *ὑπέσχημαι*, *aor.* *ὑπέσχεμην*), *with fut. or aor. infin.*, to promise.

ὑπό, *prep.* (*Lat. sub*), beneath, under.

With gen., from under, by (of the agent after passive verbs), from (of cause), under (of position).

With the dat., under, at the foot of.

With accus., under, with the notion of motion up to.

In composition, under, a little, secretly.

ὑπο-δίστοπος, *adj.*, *comp.* of *ὑποδεής*, (unused), inferior in rank.

ὑπο-δέχομαι, *v. dep.*, to receive, welcome.

ὑπο-ζύγιον, *τό* (*ὑπό*, *ζύγον*), an animal under the yoke; *plur.*, baggage-cattle.

ὑπο-λαμβάνω, *v. a.*, to take under one's protection.

ὑπο-λείπω, *v. a.*, to leave behind.

ὑπο-μαλκίζομαι, *v. dep.*, to get somewhat frightened, to be somewhat of a coward.

ὑπόμνημα, *τό*, a memorial.

ὑπο-πέμπω, *v. a.*, to send secretly, as a spy.

ὑπο-πτεύω, *v. a.*, *lit.* to look at from under one's eyebrows (cp. Hamlet's 'Nay, I have an eye of you'), to suspect, forebode.

ὑπο-στρέφω, *v. a.*, to dodge pursuit, double upon; to elude a question.

ὑποχος, *ον*, *adj.*, subject.

ὑπο-χωρέω, *v. n.*, to draw back, retreat.

ὑποψία, *ή*, suspicion.

ὑστεραίος, *α*, *ον*, *adj.*, on the following day.

ὑστερέω, *v. n.*, *with gen.*, to be too late for.

ὑστερος, *α*, *ον*, *adj.*, later, behind, following.

ὑστερον, *adv.*, after, afterwards, later, in the future.

ὑπ-οράω, *v. a.*, to watch with suspicion.

ὑψηλός, *η, ον, adj.*, high, lofty.

Φ.

φαγεῖν, *v. infin. of aor. 2 of defective verb ἐσθίω*.

φαιδρός, *ά, όν, adj.*, bright, cheerful.

φαίνω, *v. a.* (St. *φαν-*, *fut. φανῶ*, *aor. ἔφηνα*, *aor. pass. ἐφάνην*), to show, bring to light; *mid. and pass.*, to appear, show one's-self, seem, be seen, or in sight.

φάλαγξ, *γγος, ή*, a line of battle, battle order.

φανερός, *ά, όν, adj. (φαίνω)*, visible, open, plain. *Κλέαρχος ἐπιβουλεύων φανερός ἐγένετο*, was detected plotting.

φανερῶς, *adv.*, openly, without concealment or reserve.

φέρω, *v. a.* (Lat. *fero*, Eng. *bear*, a defective verb, used only in *pres. and imperf. fut. ὄσω*, *pf. ἐνήνοχα*, *aor. ἤνεγκον*), to bear, carry, endure; to receive, carry off (as plunder). *φέρειν καὶ ἀγειν*, to plunder both live and dead stock.

With adverbs, *βαρέως*, *χαλεπῶς*, *φέρειν*, to take a thing ill, to be annoyed at (*with accus. or dative*). The *part. φέρων* may often be translated by *with*. *v. n.*, to lead (of a road). *Mid.*, to carry off for one's-self, as a prize or booty; *pass.*, to be carried or swept along, to rush, dash.

φεύγω, *v. a. and n.* (St. *φυγ-*, Lat. *fugio*, G. *beugen*, O. E. *bugan*, M. E. *bou*), *fut. φεύξομαι*, *aor. ἔφυγον*, to flee, shun, avoid, escape.

φημί, *v. a.* (St. *φα-*, cp. *φαίνω*, *φάος*), to utter, express, say. *οὐ φημι*, to deny; *with fut. infin.*, to refuse.

φθάνω, *v. a.*, to anticipate, come before; *with participle*, to do a thing before another.

φθέγγομαι, *v. dep.*, to cry aloud, esp. of a battle-cry.

φθονέω, *v. a.*, to envy, grudge, *with dat. of person*.

φίλος, *v. a.*, to love.

φιλία, *ή*, friendship, affection.

φιλικῶς, *adv.*, in a friendly way.

φίλος, *α, ον, adj.*, friendly.

φιλιππος, *ον, adj.*, fond of horses.

φιλό-θηρος, *ον, adj.*, fond of hunting.

φιλοκερδής, *v. n.*, to be fond of gain.

φιλο-κίνδυνος, *ον, adj.*, fond of danger, bold.

φιλο-μαθής, *ές, adj.*, fond of learning, studious.

φιλο-πόλεμος, *ον, adj.*, fond of war, warlike.

φίλος, *η, ον, adj.*, dear, friendly.

ὁ φίλος, *subst.*, a friend.

φιλό-σοφος, *ὁ*, a philosopher.

φιλοτιμέομαι, *v. dep.*, to be fond of honour, ambitious.

φιλοφρονέομαι, *v. dep.*, to be kindly disposed to, show signs of friendship.

φλυαρία, *ή*, trifling, nonsense.

φοβερός, *ά, όν, adj. (φόβος)*, fearful, terrible.

φοβέω, *v. a.*, to scare; *chiefly in mid.*, to fear, be afraid.

φόβος, *ὁ*, fear, terror, pain. (*hydrophobia*.)

φοινίκιος, **φοινικεύς**, *adj.*, purple. Lat. *purpureus*.

φοινικιστής, *ὁ*, a wearer of purple, a distinction reserved for certain court officials in Persia.

φοινίξ, *υκος, ὁ*, the date-palm.

φορέω, *v. a.*, to wear.

φράζω, *v. a.*, to tell, declare, order. (*phrase*.)

φρονέω, *v. n.*, to be thoughtful, sensible, have understanding.

φρόνιμος, *η, ον, adj.*, sensible, prudent.

φροντίζω, *v.*, to take thought, give heed to a thing, to be anxious.

φρούραρχος, *ὁ*, a captain of the watch, the commandant of a fortress.

φρουρέω, *v. a.*, to guard, keep.

φρούριον, *τό*, a watch-post, hill-fort, castle.

φυγάς, *άδος, ὁ*, an exile.

φυγή, *ή*, flight, exile, banishment.

φυλακή, *ή*, a watch, guard, sentry-post, garrison.

φύλαξ, *ακος, ὁ*, a watcher, guard. *οἱ φύλακες*, the body-guard.

φυλάττω, or **φυλάσσω**, *v.a.* (St. *φυλακ.*, *fut.* *φυλάξω*), to be on guard; *trans.*, to watch over, keep guard, observe; *mid.*, to be on one's guard, keep an eye on, *τινά.* (*phylac-tery.*)
φωνή, *ή*, a voice, sound. (*phono-graph.*)

X.

χαλεπαίνω, *v.n.*, to be angry, indignant, *with dat.*
χαλεπός, *ή, όν, adj.*, hard to bear, difficult, dangerous; *of men*, hard to deal with, harsh, stern. Lat. *difficilis.*
χαλεπώς, *adj.*, hardly, with difficulty.
χαλκίος, **χαλκοῦς**, *ή, οὖν, adj.*, of brass, brazen.
χαλκός, *ό*, brass.
χαρίζομαι, *v. dep.*, to do a man a favour, gratify, oblige, please. (*eu-charist.*)
χάρις, **ιτος**, *ή*, a favour, thanks, gratitude. *χάριν εἶδέναι*, *εἶχειν*, to feel, be, grateful.
χειμών, **ώνος**, *ό*, a storm, cold, frost.
χείρ, **χειρός**, *ή*, the hand. *ἐς χεῖρας ἐλθεῖν*, to put one's-self in a man's power. (*cheiro-mancy.*)
χήν, *ό*, *ή* (L. *anser*, for *kanser*, G. *gans*, E. *gander*), a gander, goose.
χίλιοι, *adj.*, a thousand.
χίλος, *ό*, fodder. *χ. ξηρός*, hay.
χιτών, **ώνος**, *ό*, a tunic, shirt; the under-garment of the Greeks. See Mahaffy, *Old Greek Life*, § 21.
χοῖνιξ, *ή*, a Greek dry measure, about a quart English.
χόρτος, *ό* (Lat. *hortus*), grass, fodder.
χράσμαι, *v. dep.*, *inf.* *χρήσθαι*, to use, employ, enjoy, treat.
χρή, *impersonal*, it is necessary, it behoves, one must, ought. Like *debeo* in Latin it is used in the *impf.* where we use the *past tense* of the following verb. *ἐχρήν ταῦτα ποιεῖν*, he ought to have done this.
χρήζω, *v.*, to want, desire.

χρῆμα, **τό**, a thing that is used; hence *plur.* *τά χρήματα*, goods, possessions, property, money.
χρήσιμος, *ή, ον, adj.*, useful, serviceable, good.
χρόνος, *ό*, time. *πολλοῦ χρόνου*, for a long time. *ὅσον χρόνον*, as long as. (*chrono-meter.*)
χρυσός, *ή, οὖν, adj.*, golden.
χρυσίον, **τό**, (*dim.* of *χρυσός*), gold coin, money.
χρυσό-χάλινος, *ον, adj.*, with golden bit, or bridle.
χώρα, *ή*, a post, place, country, district.
χωρέω, *v.a.*, to contain, hold (*of measures*).
χωρίον, **τό**, room, place; *esp.* a military position, fortified place, station.
χωρίς, *adv.*, apart.

Ψ.

ψέλιον, **τό**, a bracelet, armlet; i. 2. 27, note.
ψευδής, **ές**, *adj.*, false, lying, deceitful. (*pseudo-.*)
ψεύδω, *v.a.*, to deceive; *pass.*, to be mistaken; *mid.*, to lie, be false, break one's word.
ψηφίζομαι, *v. mid.*, to vote by ballot (*ψηφος*, a pebble), to decide by vote, resolve.
ψιλός, *ή, όν, adj.*, bald, bare. *of ψιλοί*, (the undefended, because they had not the large shield of the hoplite, nor any body-armour), light-armed troops.
ψιλόω, *v.a.*, to strip bare of, *with gen.*

Ω.

ᾧδε, *adv.*, thus, as follows.
ᾶμος, *ό*, the shoulder.
ᾠνέομαι, *v. dep.*, to buy, purchase.
ᾠνιος, *α, ον, adj.*, that can be bought. *τά ᾠνια*, market-wares.
ᾠρα, *ή*, one of the seasons, the time of day, the right time or season for a thing. *οὐχ ᾠρα ἡμῶν καθέσθαι*, this is no time for us to go to sleep.

ὥς, *adv.*, in what way, as, than; *after comparatives*, *θάρρουν ἢ ὥς τις ἂν φέροι*, quicker than what we would have thought; *μεῖζονα ἢ ὥς ἐπὶ Πισιδας*, too great for an expedition against the Pisidians, as it was represented to be; *with the superl.*, like the Latin *quam*, as . . . as possible; *with participles*, esp. with the *future*, as if, representing that, fancying that; *with numerals*, about, approximately.

Conj., of manner (in oblique question), how, in what way, cp. i. 6. 5; *of statement*, that,—implying that it is the speaker's or another's representation of the fact, without asserting it as actual fact; *of purpose*, with the *subjunctive* and *optative*, in order that; *ὥς ἂν*, *c.*

subj., in order that so; *of consequence*, with the *infinitive* for *ὥστε*, so as, so that; *of cause*, since, for; *of time*, when, after, as soon as.

Prep., to, *with accus.*, of persons only, *ὥς βασιλέα*.

ὥσπερ, *adv.*, just as, like as,—a more definite form of *ὥς*.

ὥστε, *conj.*, so as, so that; see *Syntax*, § 49 a.

ἰστέλλῃ, *ἡ*, a wound, scar.

ὠρίς, **ἰδος**, *ἡ*, a bustard, so named from its long ear-feathers (*οἶς*).

ὠφελον, *prop. aor. 2 of ὀφείλω*, used in exclamations with *infin.*, would that.

ὀφείλω, *v.a.*, to benefit, help.

ὠφέλιμος, *η, ον*, advantageous, profitable, beneficial.

VOCABULARY OF PROPER NAMES.

A.

- * **Ἀβροκόμας**, satrap of Phoenicia, and one of the four marshals of the Persian army.
- * **Ἀβύδος**, ἡ, a town on the narrowest part of the Hellespont, in the Troad.
- * **Ἀγίας**, commander of the Arcadian mercenaries in Cyrus's army.
- * **Ἀθηναῖος**, α, ον, *adj.*, Athenian, native to Athens.
- * **Αἴγυπτος**, ἡ, Egypt; *adj.* Αἰγύπτιος, α, ον.
- * **Ἀλινάες**, an independent tribe on the Sperchius, in the south-west of Thessaly.
- * **Ἀμπρακιώτης**, ὁ, a native of Ambracia, a colony of Corinth, in Epirus.
- * **Ἀμφιπολίτης**, ὁ, a citizen of Amphipolis, an Athenian colony on the Strymon, in Thrace, which in 424 B.C. revolted from Athens and became independent.
- * **Ἀπόλλων**, son of Zeus and Leto, the god of healing, archery, prophecy, and music.
- * **Ἀραβία**, ἡ, a name applied to the part of Mesopotamia south of the Khabur, as being occupied by Arab nomads. It is still called Irah-al-Arabi.
- * **Ἀράξης**, ον, ὁ, the *Khabur*, a tributary of the Lower Euphrates.
- * **Ἀρβάκης**, ον, ὁ, one of the four marshals of the Persian army.
- * **Ἀριατός**, ὁ, a Persian, friend of Cyrus, and commander of the left wing at Cunaxa, who afterwards went over to the king.

- * **Ἀρίστιππος**, ὁ, a Thessalian of Larissa, of the family of the Aleuadae. He raised troops for Cyrus, and sent them to him under Menon.
- * **Ἀρκάς**, ὁ, an Arcadian. Arcadia was the central division of the Peloponnesus.
- * **Ἀρταγέρσης**, ὁ, commander of the cavalry in the army of Artaxerxes, killed in the battle of Cunaxa by Cyrus.
- * **Ἀρταξέρξης**, i. i. i., note.
- * **Ἀρτάοζος**, ὁ, a friend of Cyrus.
- * **Ἀρταπάτης**, ὁ, a staff-officer of Cyrus.
- * **Ἄρτεμις**, (1) a Greek divinity, the sister of Apollo, goddess of hunting; (2) an Asiatic goddess, worshipped at Ephesus, the type of fertility.
- * **Ἀττικὸς**, ἡ, ὄν, belonging to Attica, a province of Greece, east of the Peloponnesus.
- * **Ἀχαιὸς**, ἄ, ὄν, belonging to Achaia, the northern district of the Peloponnesus, on the south shore of the Corinthian Gulf.

B.

- * **Βαβυλὼν**, ἡ (Babel), the chief city of Babylonia, on the river Euphrates, which flowed through it. It formed a square, each side of which was 120 stadia long.
- * **Βαβυλωνία**, ἡ, the plain south of Mesopotamia, between the Euphrates and the Tigris.
- * **Βάσις**, ὁ, satrap of Syria and Assyria.

Βοιωτίας, of Boeotia, the south-eastern division of continental Greece, separated from Attica by Mount Parnes.

Γ.

Γαυλίτης, δ, a Samian exile.

Γλοῦς, δ, son of Tamos, who accompanied Cyrus, but was afterwards received into favour by Artaxerxes, and made commander of his fleet. After a second time falling off from him he was put to death.

Γοργίας, δ, a famous teacher from Leontini in Sicily, who came to Athens as ambassador in 427, and attracted the Athenians by his eloquence. He took up his abode in Greece as a teacher of rhetoric, and had a large practice.

Γωβρύας, δ, one of Artaxerxes' four commanders.

Δ.

Δάρδας, i. 4. 10, note.

Δαρειός, i. 1. 1, note.

Δημάρατος, a former king of Sparta, deposed by Leotychides. He fled to King Darius I. By his counsel Xerxes was made king. He accompanied Xerxes on his expedition into Greece, but his advice was generally overruled. Darius gave him Teuthrania and some other towns for his support.

Δόλοπες, οί, a warlike tribe, who long preserved their independence on the south-west of Thessaly, between Mount Pindus and Othrys, on the banks of the Achelous.

Ε.

Ἐκβάτανα, τά, a city of Media, the spring resort of the Persian king.

Ἑλλάς, ἑδος, ἡ, a name given first to a small district of Phthiotis in Thessaly, and afterwards ex-

tended to the whole Greek nation, as distinguished from barbarian nations.

Ἑλλήν, ὁ, a Greek, *adj.* Ἑλληνικός, ἡ, ὄν.

Ἑλλησποντιακός, ἡ, ὄν, *adj.*, belonging to the Hellespont, the narrow strait which separates the Sea of Marmora (Ἰρρόποντις) from the Aegean, now the Dardanelles.

Ἐνυάλιος, δ, one of the titles of Ares, the god of war.

Ἐπισθένης, οὐς, δ, an Olynthian, a captain among the Greeks.

Εὐφράτης, δ ('the river' of the Old Testament), a double river of Western Asia. It takes its rise in two branches, now called the Kara Su and the Murad Chai, in the mountains of Armenia, and after passing the defile at the east end of Mount Amanus, the eastern branch of Taurus, takes the name of Euphrates. (The eastern branch, the Murad-Chai, is called by this name in Book iv.) Thence it flows first in a south-westerly direction, then south, and then south-east into the Persian Gulf.

Ἐφεσος, ἡ, a famous city of Ionia, at the mouth of the river Cayster.

Ζ.

Ζαπάτας, δ, the greater Zab, a tributary of the Tigris, by Nineveh. The word means 'wolf,' and the river is, by the later Greek authors, called Λύκος.

Ζεύς, *gen.* Διός, the son of Kronos and Rhea, king of gods and men. He is the deliverer out of all peril, under the name of Ζεὺς σωτήρ.

Η.

Ἠλίας, α, ον, *adj.*, from Elis, the north-west district of the Peloponnesus.

Θ.

Θάψακος, ἡ, a town and ford on the Euphrates, the Tiphstach of i Kings iv. 24.

Θεόπομος, ii. 1. 12, note.

Θετταλία, ἡ, Thessaly, a district of Northern Greece. It is entirely surrounded by mountains, and has only one outlet to the sea, the bed of the river Peneus, which flows through the gorge of Tempe.

Θέτταλος, ὁ, a Thessalian.

Θράξ, ὁ, an inhabitant of Thrace, a district north of Greece, east of the Strymon, and bounded on the north by the Danube, comprising the modern Bulgaria and Roumelia.

Ι.

Ἰκόνιον, τό, a town of Lycaonia, later Iconih; i. 2. 19, note.

Ἰσσοί, οἱ, or Ἰσσός, ἡ, a town in Cilicia, near the river Pinarus and the coast, the scene afterwards of a battle between Darius and Alexander, B.C. 333.

Ἰωνία, ἡ, a strip of land on the west coast of Asia Minor, between Aeolis and Caria.

Ἰωνικός, ἡ, ὄν, belonging to Ionia.

Κ.

Καίναί, αἱ, a town in Mesopotamia, on the Tigris. The ruins are now known as *Kaleh Shergat*.

Καππαδοκία, ἡ, a district in the centre of Asia Minor, lying along the north of Mount Taurus.

Κάρσος, ὁ, a river in Cilicia, near the Syro-Cilician gates; i. 4. 4, note.

Κασταλός, ἡ, a place in Lydia, apparently not far from Sardis, the gathering-place of the troops of the western division. The place is unknown.

Καύστρου πεδίων, τό, i. 2. 11, note.

Κελαίναί, αἱ, a large town in Phrygia, on the rivers Marsyas and Maeander; i. 2. 7, note.

Κεραμῶν ἀγορά, ἡ, i. 2. 10, note.

Κιλικία, ἡ, a district at the north-east angle of the eastern end of the Mediterranean, between Mount Taurus and the sea. The pass by which it is entered from the north is called the Cilician Gates, and the exit on the south is known as the Syro-Cilician Gates.

Κιλιξ, ὁ, and **Κιλικία**, ἡ, a Cilician.

Κλεάνωρ, ὁ, a friend of Xenophon, a native of Orchomenus, and one of the Greek generals.

Κλέαρχος, ὁ, i. 1. 9; ii. 5. 41, notes.

Κολοσσαί, αἱ, a town in Phrygia on the Lycus; i. 2. 6, note.

Κορσωτή, ἡ, a town on the Euphrates. Traces of it have been found on an island, *Werdi*, formed by a canal; i. 5. 4, note.

Κρής, ὁ, a Cretan. (Crete is an island that bars the south end of the Aegean.)

Κτησίπας, ὁ, a Greek physician at the court of Artaxerxes Mnemon.

Κόδρος, ὁ, a river in Cilicia, that flows through Tarsus. Its sources are in Mount Taurus.

Κύρος, ὁ, i. 1. 1, note.

Κυρεῖος, α, ὄν, *adj.*, belonging or attached to Cyrus.

Λ.

Λακεδαιμόνιος, α, ὄν, *adj.*, belonging to Lacedaemon, the chief city of Laconia.

Λάκων, a native of Laconia, the south-east district of the Peloponnesus.

Λεοντίνος, ὁ, of Leontini, a town in Sicily, north-west of Syracuse.

Λυδία, ἡ, a province on the west of Asia Minor, between Mysia and Caria; capital, *Sardis*; *adj.* *Λύδιος*.

Λύκαια, τό, an Arcadian festival in honour of the god Pan.

Λύκιος, α, ον, adj., of Lycia, a mountainous district on the south coast of Asia Minor, west of Cilicia.

M.

Μαίανδρος, δ, a river of Phrygia Caria, from whose windings we get the word 'to meander.'

Μαρκίας, δ, a satyr of Phrygia; see i. 2. 8, note. Also a river of Phrygia, by Celaenae.

Μάσκας, δ, i. 5. 4, note.

Μεγαρεύς, δ, a native of Megara, a town and district on the isthmus of Corinth, west of Attica.

Μένων, i. 2. 6; ii. 6. 29, note.

Μίδας, δ, a mythical king of Phrygia, who caught Silenus, and was rewarded by Dionysus with the promise of whatever he might ask. He asked that all that he touched might turn to gold, with consequences that may be imagined.

Μιθριδάτης, δ, satrap of Lydia and Cappadocia, a follower of Cyrus.

Μίλητος, ή, an important sea-port town of Ionia, with four harbours, a few miles south of the mouth of the Maeander; *adj.* **Μιλήσιος, α, ον**.

Μιλτοκύθης, δ, the leader of the Thracian contingent.

Μυρίανδος, ή, a town in Syria on the Bay of Issus, at the foot of the pass of Beilan.

Μυσία, ή, the north-west province of Asia Minor.

N.

Νικάρχος, δ, an Arcadian, a captain among the Greeks.

Ξ.

Ξένλας, δ, an Arcadian of Parrhasia, who deserted at Myriandus.

Ξενοφών, δ; see Introduction, p. xiii.

Ξέρξης, δ, king of Persia from 485. He invaded Greece in 480, and was defeated at Salamis. He is generally identified with the Ahasuerus of the Book of Esther.

O.

Ολύνθιος, δ, a man of Olynthus, the chief town of the Chalcidic peninsula, in the south of Thrace, at the head of the gulf of Torone.

Ορόντας, δ, son-in-law of Artaxerxes, and satrap of Eastern Armenia.

Ορόντης, ον, δ, a distinguished Persian, with royal connections, who repeatedly plotted against Cyrus, and at last disappeared.

Ορχομένιος, δ, a man of Orchomenus, a town of Arcadia.

Π.

Παράρσιος, δ, a native of Parrhasia, a town in the south-west of Arcadia.

Παρύσατις, ή, wife of Darius, and mother of Artaxerxes and Cyrus, who supported the latter against his elder brother.

Πασίων, δ, a Greek general of mercenaries from Megara.

Παφλαγών, δ, a native of Paphlagonia, a district of Asia Minor, on the south coast of the Euxine Sea, with Bithynia on the west, Pontus on the east, and Galatia on the south.

Πελοποννήσιος, α, ον, adj., belonging to the Peloponnesus or Morea, the southern peninsula of Greece.

Πέλαια, αι, a town in Phrygia, on the left bank of the Maeander; i. 2. 10, note.

Πέρινθος, ή, a town in Thrace, on the Propontis, later Herakleia.

Πέρσης, δ, a Persian; *adj.* **Περσικός, ή, ον**.

Πίγρης, ητος, δ, a Carian, interpreter to Cyrus.

Πισίδαι, οι, the Pisidians, a warlike mountain people, who dwelt

in the valleys of Mount Taurus, between Lycia and Cilicia, being separated from the sea by Pamphylia. They are spoken of as a nest of robbers.

Προκλής, δ, a son of Demaratus.

Πρόξενος, δ, a Theban, an intimate friend of Cyrus and of Xenophon, the latter of whom he induced to join the expedition. He was a pupil of Gorgias.

Πυθαγόρας, δ, admiral of the Lacedaemonian fleet, which came to the help of Cyrus at Issus. He was a Samian.

Πύλαι, αἱ, the general name for a pass, applied to the entrance from Cappadocia into Cilicia (**Πύλαι Κιλικίαι**), and to that from Cilicia into Syria (**Πύλαι Σύριαι καὶ Κιλικίαι**); also to a defile, where the Euphrates quits the mountains; i. 5. 5, note.

Πύραμος, δ, a river of Asia Minor, which flows through a gorge in the Taurus range, and towards the south-west of Cilicia.

Σ.

Σάμιος, δ, an inhabitant of Samos, an island off the coast of Ionia.

Σάρδεις, αἱ, the capital of Lydia, at the foot of Mount Tmolus, and on the river Pactolus, later the residence of the Persian satrap, and so of Cyrus. It was the starting-point of his expedition.

Σάτυρος, δ, an attendant of Dionysus. They were generally represented as combining the man with the lower animal, with bristly hair, snub nose, goatlike ears, and a small tail. Their delight is in dance and music and wine.

Σιλανός, δ, a seer or augur of Ambracia, in attendance upon Cyrus.

Σιγτάκη, ἡ, a town on the right bank of the Tigris, somewhat above Baghdad.

Σόλοι, οἱ, a coast-town of Cilicia.

Σούσα, τά ('Shushan the palace'), the summer resort of the Persian court, in Persia.

Σοφαίνετος, δ, a general from Stymphalos.

Σπάρτη, ἡ, the capital of Laconia.

Στυμφάλιος, δ, a native of Stymphalos, a town in Arcadia.

Συέννεσις, δ, a king of Cilicia, apparently, like Pharaoh, a regal title.

Συρακόσιος, α, ον, adj., belonging to Syracuse, a Dorian colony, on the east side of Sicily.

Συρία, ἡ, the country west of the Euphrates to Phoenicia and the Mediterranean, and southwards to Arabia. The upper part of Mesopotamia seems also to have been called by the same name; i. 4. 18.

Σωκράτης, δ, an Achaean, one of the mercenary captains who was murdered by Tissaphernes.

Σώσις, δ, or in some editions **Σωσίας,** a captain of the soldiers from Syracuse.

Τ.

Ταμώς, δ, a native of Memphis in Egypt, a governor in Ionia, and commander of Cyrus's fleet. After Cyrus's death he fled to Psammetichus, king of Egypt, and was put to death by him.

Τάρσος, ἡ, on the Cydnus, the chief town of Cilicia, afterwards the birthplace of the apostle Paul.

Τευθρανία, ἡ, a town in Mysia, on the Caicus, given by Darius I. to the Spartan Demaratus.

Τίγρης, δ, the second great river of Mesopotamia. Like the Euphrates, it begins with two branches,—the Diarbekir branch, which comes from the west, and the Bitlis branch from the east. They join at Til, and flowed past Nineveh and Babylon into the Persian Gulf. Since the twelfth century, however, it joins the Euphrates before entering the sea.

Τισσαφώνης, *δ*, i. 1. 2, note.

Τολμίδης, *δ*, of Elis, the Grecian herald.

Τράλλεις, *αἱ*, a town of Caria, on a tributary of the Maeander.

Τυριαῖον, *τό*, a town of Phrygia; i. 2. 13, note.

Φ.

Φαλίνος, *δ*, a Greek of Zacynthus, who was drill-master to Tissaphernes.

Φοινίκη, *ή*, Phoenicia, the strip of coast north of Palestine, of which Tyre and Sidon were the chief cities.

Φοίνιξ, *δ*, a Phoenician.

Φύσκος, *δ*, a tributary of the Tigris, by Opis; ii. 4. 25, note.

Φρυγία, *ή*, a district of Asia Minor, lying between Pisidia and Bithynia.

Φωκαῖς, *ἰδος*, *ή*, a woman of Phocaea, a town on the coast of Ionia, slightly north of Smyrna. The person alluded to in i. 10. 2 was called Milto, though Cyrus called her Aspasia, after Pericles's favourite. She was taken by the Persians. Artaxerxes

fell in love with her, but she preferred his son Darius, to whom she was given, but was made at the same time a priestess of Artemis in Ecbatana. Darius, enraged at this, attempted his father's life, but was detected and slain.

Χ.

Χάλος, *δ*, a river of Syria, near the modern Aleppo.

Χαρμάνδη, *ή*, a town on the Euphrates, famed for its bitumen pits.

Χερσίσοφος, *δ*, the commander of the Lacedaemonian detachment sent by the Ephors to help Cyrus. He became, after Clearchus's death, the leader of the army.

Χερρόνησος, *ή*, *lit.* a peninsula, applied esp. to the Thracian Chersonese, on which Gallipoli now stands.

Ψ.

Ψάρος, *δ*, a river of Cilicia, which flows from Mount Taurus, and falls into the sea, south-east of Tarsus; i. 4. 1, note.

Τισσαφώνης, **ὁ**, i. 1. 2, note.
Τολμίδης, **ὁ**, of Elis, the Grecian herald.
Τράλλεις, **αἱ**, a town of Caria, on a tributary of the Maeander.
Τυριαῖον, **τό**, a town of Phrygia; i. 2. 13, note.

Φ.

Φαλίνος, **ὁ**, a Greek of Zacynthus, who was drill-master to Tissaphernes.
Φοινίκη, **ἡ**, Phoenicia; the strip of coast north of Palestine, of which Tyre and Sidon were the chief cities.
Φοίνιξ, **ὁ**, a Phoenician.
Φύσκος, **ὁ**, a tributary of the Tigris, by Opis; ii. 4. 25, note.
Φρυγία, **ἡ**, a district of Asia Minor, lying between Pisidia and Bithynia.
Φωκαῖς, **Ἰδος**, **ἡ**, a woman of Phocaea, a town on the coast of Ionia, slightly north of Smyrna. The person alluded to in i. 10. 2 was called Milto, though Cyrus called her Aspasia, after Pericles's favourite. She was taken by the Persians. Artaxerxes

fell in love with her, but she preferred his son Darius, to whom she was given, but was made at the same time a priestess of Artemis in Ecbatana. Darius, enraged at this, attempted his father's life, but was detected and slain.

Χ.

Χάλος, **ὁ**, a river of Syria, near the modern Aleppo.
Χαρμάνδη, **ἡ**, a town on the Euphrates, famed for its bitumen pits.
Χερσόσοφος, **ὁ**, the commander of the Lacedaemonian detachment sent by the Ephors to help Cyrus. He became, after Clearchus's death, the leader of the army.
Χερρόνησος, **ἡ**, *lit.* a peninsula, applied esp. to the Thracian Chersonese, on which Gallipoli now stands.

Ψ.

Ψάρος, **ὁ**, a river of Cilicia, which flows from Mount Taurus, and falls into the sea, south-east of Tarsus; i. 4. 1, note.

Educational Works

Stories from Ovid in

Elegiac Verse. By R. W. TAYLOR, M.A., Head-Master of Kelly College, Tavistock.

Crown 8vo. 3s. 6d.

The Anabasis of Xenophon.

Edited by R. W. TAYLOR, M.A.

Crown 8vo.

Books I. and II. 3s. 6d.

Books III. and IV. 3s. 6d.

Easy Latin Stories for

Beginners. By G. L. BENNETT, M.A., Head-Master of the High School, Plymouth.

Crown 8vo. 2s. 6d.

A KEY, for the use of Tutors only

Progressive Exercises in

Latin Elegiac Verse. By C. G. GEPP, B.A., late Junior Student of Christ Church, Oxford.

Third Edition, Revised. Crown 8vo. 3s. 6d. Tutor's KEY, 5s.

Selections from Lucian.

With English Notes. By EVELYN ABBOTT, M.A., Fellow and Tutor of Balliol College, Oxford.

Small 8vo. 3s. 6d.

The Elements of Greek

Accidence. With Philological Notes. By EVELYN ABBOTT, M.A.

Crown 8vo. 4s. 6d.

A Primer of Greek Acci-

dence. For the Use of Schools. By EVELYN ABBOTT, M.A., Fellow and Tutor of Balliol College, Oxford; and E. D. MANSFIELD, M.A., Assistant-Master at Clifton College. With a Preface by JOHN PERCIVAL, M.A., LL.D., Head-Master of Clifton College.

Crown 8vo. 2s. 6d.

Select Plays of Shakspeare.

Rugby Edition.

Small 8vo.

AS YOU LIKE IT. 2s.

MACBETH. 2s.

HAMLET. 2s. 6d.

KING LEAR. 2s. 6d.

Edited by the Rev. CHARLES E. MOBERLY, M.A., Assistant-Master at Rugby School.

CORIOLANUS. 2s. 6d.

Edited by ROBERT WHITELAW, M.A., Assistant-Master at Rugby School.

THE TEMPEST. 2s.

Edited by J. SURTESS PHILLIPOTS, M.A., Head-Master of Bedford Grammar School.

A History of England.

By the Rev. J. FRANCK BRIGHT, M.A., Fellow of University College, Oxford.

With numerous Maps and Plans.

Crown 8vo.

Period I.—MEDIÆVAL MONARCHY: The Departure of the Romans to Richard III. A.D. 449—1485. 4s. 6d.

Period II.—PERSONAL MONARCHY: Henry VII. to James II. A.D. 1485—1688. 5s.

Period III.—CONSTITUTIONAL MONARCHY: William and Mary to the Present Time. A.D. 1689—1837. 7s. 6d.

Historical Biographies.

Edited by the Rev. M. CREIGHTON, M.A., late Fellow and Tutor of Merton College, Oxford.

With Maps and Plans. Small 8vo.

SIMON DE MONTFORT. 2s. 6d.

THE BLACK PRINCE. 2s. 6d.

SIR WALTER RALEGH. 3s.

A Year's Botany.

Adapted to Home and School Use. By FRANCES ANNA KITCHENER.

Illustrated by the Author.

Crown 8vo. 5s.

Kibingtons: London, Oxford, and Cambridge.

Educational Works

Scenes from Greek Plays.

Rugby Edition. By ARTHUR SIDGWICK, M.A., Assistant-Master at Rugby School.

Small 8vo. 1s. 6d. each.

ARISTOPHANES.

THE CLOUDS. THE FROGS. THE KNIGHTS. PLUTUS.

EURIPIDES.

IPHIGENIA IN TAURIS. THE CYCLOPS. ION. ELECTRA. ALCESTIS. BACCHÆ. HECUBA.

An Introduction to Greek

Prose Composition. By ARTHUR SIDGWICK, M.A.

Second Edition. Crown 8vo. 5s.

A KEY, for the use of Tutors only, 5s.

Homer's Iliad.

Edited, with Notes, at the end, for the use of Junior Students, by ARTHUR SIDGWICK, M.A.

Small 8vo.

Books I. and II. 2s. 6d.

Materials and Models for

Greek Prose Composition. Selected and arranged by J. Y. SARGENT, M.A., Fellow and Tutor of Hertford College, Oxford; and T. F. DALLIN, M.A., Tutor, late Fellow, of Queen's College, Oxford.

New Edition. Crown 8vo. 5s.

GREEK VERSION OF SELECTED

Pieces from Materials and Models. By J. Y. SARGENT, M.A. For the use of Tutors only.

Crown 8vo. 7s. 6d.

Materials and Models for

Latin Prose Composition. Selected and arranged by J. Y. SARGENT, M.A., and T. F. DALLIN, M.A.

New Edition. Crown 8vo. 6s. 6d.

LATIN VERSION OF (60) SELECTED

Pieces from Materials and Models. By J. Y. SARGENT, M.A. For the use of Tutors only.

Crown 8vo. 5s.

The Æneid of Vergil.

Edited, with Notes at the end, by FRANCIS STORR, B.A., Chief Master of Modern Subjects at Merchant Taylors' School, late Scholar of Trinity College, Cambridge.

Crown 8vo.

Books I. and II. 2s. 6d.

Books XI. and XII. 2s. 6d.

La Fontaine's Fables.

Books I. and II. Edited, with English Notes at the end, for use in Schools, by the Rev. P. BOWDEN-SMITH, M.A., Assistant-Master at Rugby School.

Small 8vo. 2s.

A German Accidence,

for the Use of Schools. By J. W. J. VECQUERAY, Assistant-Master at Rugby School.

New Edition, Revised. 4to. 3s. 6d.

First German Exercises.

Adapted to Vecqueray's "German Accidence for the Use of Schools." By E. F. GRENPHILL, M.A., late Assistant-Master at Rugby School.

Crown 8vo. 2s.

Lessing's Fables.

Arranged in order of difficulty. Forming a First German Reading Book. By F. STORR, B.A.

Crown 8vo. 2s. 6d.

Selections from Modern

French Authors. Edited, with English Notes and Introductory Notice, by HENRI VAN LAUN, Translator of Taine's "History of English Literature."

Crown 8vo. 3s. 6d. each.

HONORE DE BALZAC. H. A. TAINE.

The Principles of Dynam-

ics. An Elementary Text-Book for Science Students. By R. WORMELL, D.Sc., M.A., Head-Master of the City of London Middle-Class School.

Crown 8vo. 6s.

Ridgtons: London, Oxford, and Cambridge.

Subscription price, Five Dollars per Annum in Advance. Single Copies, Fifteen Cents.
Entered as Second-Class Matter, October 3, 1917. Postpaid at Special Rate of \$3.75 per Annum.
Acceptance for mailing at Special Rate of Postage provided for in Post Office Department Circular No. 111, October 3, 1917.
Postage paid at Chicago, Ill., and at additional mailing offices.
Postmaster: Send address changes in this journal to THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Copyright, 1919, by American Medical Association
Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.

Published by THE JOURNAL OF THE AMERICAN MEDICAL ASSOCIATION, 535 North Dearborn Street, Chicago, Ill.